

VISIT...

LANZAROTE
Caliente.COM

LIBER HVHI

sub figura 864

MAGICK OF THE ADVERSARY

MICHAEL W. FORD

2005 ERA HORRIFICUS
SUCCUBUS PUBLISHING

© 2005 LIBER HVHI

Written by Michael W. Ford

Illustrated by Elda Isela Ford

“Dragon” and “Wamphyri” illustrations by Nachzehrer © 1994

Edited by Michael W. Ford

Copyright © 2005 by Michael W. Ford

All rights reserved. No part of this book, in part or in whole, may be reproduced, transmitted, or utilized, in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage, and retrieval system, without permission in writing from the publisher, except for brief quotations in critical articles, books and reviews.



SUCCUBUS PUBLISHING

MMV

Write to the author at:

Michael W. Ford

P.O. Box 926344

Houston, TX 77292

USA

The Author and Publisher accept no responsibility for the use/misuse of thus book.

Liber HVHI – MAGICK OF THE ADVERSARY

Contents:

CHAPTER ONE – BOOK OF SAMAEI AND LILITH (AIR)

I. Entering the Path of Daeva-yasna - An introduction.....	pg 5
II. The Satanic Mind A Perspective on the foundations of Luciferian Thought.....	pg 10
III. Satanism – The Forbidden Alchemy.....	pg 11
IV. Satan as the God of this world.....	pg 13
V. Dark Matter, there is no illusion - The paths of power	pg 15
VI. The Luciferian Trinity and the Qlippoth.....	pg 16
VII. Theistic or Atheistic?	pg 19
VIII. Selected Fallen Angels and Qlippothic Spirits	pg 20
IX. The origins of Samael and Lilith	pg 22
X. Samael the Fallen Angel	pg 23
XI. Lilith the Queen of Demons	pg 25
XII. Pahad ba-leloth (Dread in the nights)	pg 27
XIII. Names of Lilith	pg 28
XIV. Cain the First Son of Satan	pg 29
XV. The Luciferian Supper of Cain	pg 31
XVI. The Therionick Rite of Chioa - <i>Invocation of Khrifstra</i>	pg 33
XVII. Protean (transformation) and the Luciferian Trinity, <i>Chaos and the Lie</i>	pg 37
XVIII. Temples or Covens	pg 38
XIX. The Satanic Ritual of Self-Liberation - The Possession Ritual	pg 39

CHAPTER TWO – BOOK OF THELI (WATER)

I. The Qlippoth and Left Hand Path Magick	pg 51
II. The Fallen Serphim – Balance and Focus	pg 52
III. Ritual Circles for Evocation and Invocation	pg 53
IV. THELI, THLLI, THE DRAGON	pg 56
V. The Infernal Habitations – the Realm of Leviathan	pg 58
VI. The Seven Earths of the Qlippoth	pg 59
VII. The Qlippoth, the infernal spiritual realm has four cherubs who stand above the inverse Sephiroth, being Rahab, Samael, Machaloth and Lilith	pg 62
VIII. The Adverse Powers at the Feet of the Cherub	pg 68
IX. The Ten Hells (Horns) in Seven (Heads) Places	pg 69
X. The 22 Paths of the Qlippoth, the Letters of HVHI - <i>The Most recognized Tree of Death, the Attributions of the Arch-Demons or Witch Kings and Witch Queens</i>	pg 71
XI. Qlippothic Paths on the Tree of Da'ath (averse knowledge)	pg 73
XII. HVHI - <i>The Invocation of the God of the Averse Tree, the Adversary</i>	pg 87
XIII. Qlippothic Pathworkings – practical suggestions for initiation	pg 92

CHAPTER THREE – BOOK OF AHRIMAN (EARTH)

I. Yatukih Sorcery and Daeva-Yasna - Dualism within Magick	pg 95
II. The Religion of Zohak – Do-Mar & Deh-ak	pg 96
III. What is the Religion of Zohak Today?	pg 99
IV. The Magical Weapon of Zohak – Yatuk Dinoih	pg 100
V. Sama Nairyô-sangha - The Black Flame	pg 101
VI. The Five Flames of Ahriman	pg 105
VII. The Ahrimanic Shades of the Zodiack	pg 107
VIII. The Seven Arch-Daevas bound to the celestial sphere	pg 108
IX. Working with Spheres and the elements of the Ahrimanic Zodiack	pg 110
X. Ahrimanic Yoga – Encircling Darkness by the Serpent Path	pg 110
XI. Anghuya – Lifeorce	pg 111
XII. Awakening the Kundalini and Ahriman and the 7 ArchDaevas within	pg 112
XIII. Daevas representing Power of Self (Deific Masks)	pg 114
XIV. The Daevas which represent self-deification through mastery of opposites	pg 116
XV. Nirang-i âharman âdar sâma - The Ritual of the ensorcelling of Druj	pg 123
XVI. Staota – a method of averse summoning	pg 124
XVII. Practicing Staota	pg 124
XVIII. Within the Material (Physical existence), <i>The Daevas manifest in the Predatory Nature of the world.</i>	pg 128
XIX. The 8 Fold Star of Chaos – Algol	pg 129
XX. The Body and Spirit of Akundag (Ahriman)	pg 132
XXI. The Four Hells – A Yatukih method of Sorcery	pg 136
XXII. Self – Initiation and practical application of Sorcery	pg 145
XXIII. Druj – Cithra - The Seed of Druj	pg 147
XXIV. The Woman of Whoredom –Dark primal instinct and demonic spirits	pg 150
XXV. The Pairikas – Daughters of Ahriman	pg 151
XXVI. Creation of Pairika	pg 152
XXVII. DRUJO DEMÂNA – THE INFERNAL NAMES OF ARZUR, The Daevas from the Avestan period to the Pahlavi period	pg 154

CHAPTER FOUR – BOOK OF PREDATORY SPIRITUALISM (FIRE)

I. The Predatory Spirit - The Black Order of the Dragon	pg 164
II. The Az Principle - Immortal Consciousness and Predatory Spiritualism	pg 165
III. AZ in the Material World	pg 168
IV. Kali – Vampiric Devourer and Mother	pg 170
V. Khrafstras and the Beast Within	pg 173
VI. Core Beliefs	pg 174
VII. Chaos and Tiamat	pg 175
VIII. The Ritual of Tiamat as the Circle of Terror	pg 178
IX. Devouring within the Eye of Chaos	pg 182
X. The Qlippoth as a Tool of Vampirism and Godhood	pg 182
XI. The Qlippothic Spheres and Predatory Spiritualism - <i>Devouring in the Nightside of the Tree</i>	pg 183

GLOSSARY	pg 189
----------------	--------

BIBLIOGRAPHY	pg 195
--------------------	--------

LIST OF ILLUSTRATIONS	pg 196
-----------------------------	--------

ABOUT THE AUTHOR	pg 198
------------------------	--------

Entering the Path of Daeva-yasna

An introduction

What must be understood of this work is that it is in no way associated with the Zoroastrian religion, nor any other interpretational right hand path philosophy. Liber HVHI is separate from all other paths, it is alone. This grimoire is meant to be a path to Ahriman, or Satan as it is called in the west. It is not the worship of Satan, but becoming a manifestation of it. Satan is not the mere destructive force known today, it is balance. This is in part a personal grimoire, detailing my own work around the circle from which I present in abundance, specifically with reference to the Adversary and my own involvement within the Luciferian Witchcraft gnosis. The sources I have drawn from, beyond the Cabalistic and Hebraic sources are the adversarial writings detailing Ahriman. Initiation within the modern Yatukih cult is not diametrically centered to any specific religion, or any former initiatory process known. In the context of Chaos Magic, the Luciferian Path grows stronger. What is different from our own cults of Daeva-yasna is that we take the current of chaos very seriously; there is no paradigm shift here to avoid discipline. Discipline is essential to the development of the Will, thus the initiation of the practitioner upon a deeper resonance of sorcery.

The sources of my work are directly associated from the old Gathic and Avestan texts, where Ahriman is mentioned frequently within different areas of interest. My work developed from the ciphers I gained from the ritualistic impressions, thus allowing an instinctual development along the way. You will find in true Chaos Magic fashion (nothing is true, everything is permitted) the presentation of the Adversary specifically from Hebraic/Semetic elements, Manichaeism heresy and inverted Zoroastrian elements. Is this Satanism? Is there a difference between Luciferian and Satanic thought? The answer lies within the depth of the work in itself. Upon reading and if the flame is sparked within, hopefully practicing a personally progressed version, the answer will be revealed.

The magical formulae found in Liber HVHI is more challenging than mere ritual or ceremonial workings, it does not start or end there. The practitioner is lead from a basic study of the Qliphoth in reference to organization, spiritual approach and fundamental inversion of so-called righteous formula. The practitioner begins the study of the elements of the Adversary, what traits are within, how deep they are and a process to develop them. There is a distinct *modus operandi* of the subjective approach and belief, then mutating into the practitioner into a unique way.

What you will find is that Ahriman is not a death bringing god to those wise and bold enough to drink of his blood and become Son or Daughter, rather is a life bringing spirit which may be brought to real life and day to night practice by the initiate his or her self. Test everything, be cautious on what you believe. Remember, the Adversary tests – very few pass. Fewer become Adepts.

PREFACE

LIBER HVHI was written specifically to crystallize the essence of the Adversary from two specific cultures, the ancient Persian culture which formed the secret cults of Daeva-yasna (demon-worship) and the opposing aspects of the Cabala from the Hebrews. The Qlipsoth provides the foundation for what was called in medieval times, “The Devil” and in modern times “Satanism”. As a long-time practitioner of the left hand path, I wished to simply present the very traits of nature from trans-cultural areas, to present sorcery from a truly Luciferian point of view. When I write ‘Luciferian’ I do mean the very Darwinian traits of self-development and a joy found in living itself. Satanism in the last twenty years has been twisted into some inverse parody of Christianity itself. What must be realized is that the Luciferian path is a path outside of the theological psychology of the right hand path.

The Luciferian does not think like the Christian, we do not bow before other gods, we do not need to kill to satisfy our inner-god, remember back to the inquisition, insufficient belief and the selfless sheep who clinged to power like a child being left in the woods is a clear point to the disgrace to humanity it has done. Luciferians or Satanists do not worship Satan, some may recognize Satan in the ancient sense of being a current or force within nature, balancing the benign with the challenge and storm to transform the individual into something stronger and better. Without the Christian Satan, God would simply devour his sheep without further reprise; your so-called ideal of heaven would quickly become the hell you fear. Peace brings weakness, lack of discipline and spirit-death. When I refer to peace I can suggest one looks at the welfare recipient, they do not have to struggle to work, simply exist and complain at any chance they have to the struggles of the world. They resist friction and never strive to succeed. They die a slow death in the mind and spirit. Look to the Governments who, when attacked, comply with rules which limit how they can achieve results of stopping such attacks. They do not make the enemy fear them by being more brutal than their enemies, simply put, they encourage more violence. Look to the schoolyard child who, is bullied and pushed around by others. Because the child does not learn to defend himself, he will always be a target for others who know they can get away with it.

Many so-called initiates of the path of magick reject and ignore the power within their minds to simply make their life better. Instead of using magick to inspire in a spiritual sense and allow you to discover your threads of power in the material world, they would rather stop with inspire and retreat into some pathetic fantasy world. How many magical practitioners gain a significant amount of knowledge and wisdom, even ability, yet fail to use them to their fullest potential in the spiritual and physical world?

LIBER HVHI is a grimoire, not only of rituals but of the foundations of the mind which will strengthen the spirit, leading to the balance needed to improve the world around you. If you are weak mentally this book will offer you the tools of self-destruction, but are we not a world of predator and prey? Be cautious, if you have mental instabilities or balance issues, this book is NOT for you. Liber HVHI is a grimoire of self-deification through the model of the Adversary, the aspects of Samael and his mate, Lilith, how this hidden power within our subconscious may be awakened and brought to a fuller potential than previously thought. Where Luciferian Witchcraft ends, Liber HVHI begins.

From the Four Elements attributed to the types of the Adversary, the four chapters offer a potent formula of self-transformation into divine consciousness, using the infernal hunger within to direct your goals in this life. Spiritually, it indeed shall enervate you in the fires of hell, that is the very gift of the Light Bringer to you, emotions are encouraged and suggestions of controlling such are offered. The Qlipsoth is mapped out to be a gateway to the infernal yet extremely powerful depths of the subconscious, some may say a gateway to the underworld itself – although you will have to be the judge of that! The Third Chapter will awaken you to the ancient path of Daeva-yasna, the Persian Arch-demons of Ahriman itself, a forbidden path of sorcery which transforms the mind into a vessel of Akoman itself, ancient nearly forgotten demons are like the Jungian Archetype, now presented to a modern world as a fountain of infernal wisdom of power! The Forth Chapter is but the most difficult one to master, that of Predatory Spiritualism, transforming into the Adversary by mind and spirit. Instead of bowing before Gods, you devour them and their attributes become yours. Do you not think that when you reshape your mind in the image of the Dragon, you will not become it? Know that this book does not advocate violence, it is symbolic and based in the mind.

Just as I adopted the ritual name, Akhtya, some years ago I did so with the intent on presenting the magical path as one from a Luciferian perspective. This path has led me on a very fruitful and joy filled journey, still ongoing. I wish you the Will to proceed, but warn you: if you open the gates of hell, know that you will not close them. There are no Christian words or spells to have the strength to shut the gates in the mind, the Adversary does not let loose of it's hold on the spirit and mind once invited in.

Become!



Michael W. Ford

October 31st, 2005 era horrificus

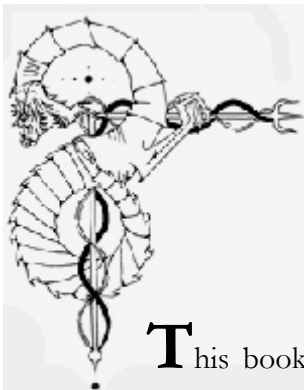
LIBER HVHI

CHAPTER ONE
BOOK OF SAMAEAL AND
LILITH (AIR)



The Satanic Mind

A Perspective on the foundations of Luciferian Thought



This book was written to be a new approach to nearly forgotten systems of magick. It matters not if you call it Satanic Magick, Black Magick or any other such thing, Magick is of one color, the bottom line is results must be produced. You will hold yourself accountable to the results, which will no doubt be a filter for the weak and Christian-minded individuals to move on from this. Magick demands control, discipline and to confront the darkness in the mind. In addition it requires an unnatural thirst for continued existence, self-mastery and the hunger for manifesting your Will in both the spiritual and material world. Illusions will be shattered, spirits broken and the mind your enemy drained and weakened if you have what it takes. Adept is not a title achieved after a ritual, it is earned by action and results. The name of “Lucifer” will be found to be merely a mask for an older force, something which is found by seeking both the daemonic feminine and masculine within. This book is veiled in darkness for those who cannot see, for the Christian – minded, they will still see only violence and evil, while the initiated will be lead to strength, greatness and if they so desire possible extended mental continuance beyond the flesh. As you read this, you are handed the black infernal book as the proverbial initiation rite, recall the medieval woodcarvings of demons who empower those who can face their darkest desires.

Satanism by all foundations and forms, as viewed by society, displays the general conception of thought within the perception of a Satanist as the antagonist, the Adversary, while often neglecting in the deeper perception and essential balance to the human mind. Satanism must be considered a universal idea rather

than a mere American or contemporary phenomena. We must seek to find and define the roots, the very foundation of an ideology based on the Adversary. The Luciferian or Satanist is not a defined character, there are stereotypes however no two Luciferians or Satanists are alike. While this is uncomfortable for the dullards of Christian society to comprehend, it is a fact. Luciferian thought is the religion of the Strong, the foundation of those who succeed in one way or another. It is time to move one more step beyond what Satanism has *meant*, progressing into a new spiritual completeness which challenges and strengthens the individual.

Do not find yourself clinging to the conceptions of Satanism. Remember, Satan is a title, “The Adversary” and must be explored on a deeper level without reservations for other paths. Seek wisdom within yourself. The individual is what the dark path is about; not conformity. This also must be considered that as a Satanist or Luciferian, your ideas are not the same by chance as another.

Magick is transformation, first the glimpse of temporary achievements in so-called low sorcery, to the advanced internal focus of transformative magick, wherein the Adept becomes a form of the archetype of Lucifer/Lilith. When it is mentioned as “a form”, that is this very deific mask of Lucifer/Ahriman or Lilith/Az is as genuine and different in its internal manifestation as the initiates upon the path.

Do not find yourself merely stuck in the basics of what you perceive as “Satanism”, do not find comfort in the definitions presented to you by the enemy of independence. Do not fall prey to mere materialistic gluttony or spiritual emptiness, do not fall prey to one extreme or the other. Balance is the key to initiation found here.

Satanism – The Forbidden Alchemy

Satan as name, title or definition is an epithet of the older name Ahriman, or Angra Mainyu. This title is a deific mask representing continual points of transformation, mutation of energy which encompasses the practitioner. There is a specific homogeneity between Satanism, Luciferian and Ahrimanic cultic practice, all leading through various rites of inversion which capsule the initiatory process towards the Adversary. Between the three terms mentioned here there is no difference in the path, rather than title and culture difference. The essence is the same here, continual, ancient, powerful and very hungry in its quest for personal power and immortality. If you want to die, this book is not for you!

Satanism in this context also represents the same homogeneity of approach between Lilith (Yatukih AZ) and Samael (Yatukih Ahriman), one is fiery hunger, the other is matter and manifestation, the two representing otherness and order from chaos, the very symbol of the Yatu or Adept. Satan is identical to Ahriman, it is known that some ancient religious sects considered Ahriman to be an esteemed angel, who held to much intelligence and imagination to be controlled. Az or the demon of want is defined as being one of the ancient demons intermingled with the human body in “Ulema-I Islam”, a writing describing various aspects of Zoroastrianism. The food we eat is devoured by the demon in our body, thus generating heat. If one looks to the human body as the Temple of Ahriman, the Spirit is the vessel and manifestation of the Adversary. You are essentially then your own evolving God, you continually seek to devour and grow stronger, smarter and more refined by a progressing religion.

Satanism cannot by an ideological presumption be a parallel to Christianity, simply put, it is OTHER and OUTSIDE the thought form of Christianity. By this statement one may suffice to say Christians cannot understand the ideologies of satanic or luciferic perspectives because their accepted belief is to not

question their belief. Satanism is a belief of *"Know Thyself"* and *"Question Everything"*, rather than submission to a higher force. Satan as an anthropomorphic assumption in the self is rather a deeper topic than can be first considered. Satan by most instances is not a being which a Satanist would submit to; rather the Adversary on the initiatory foundation is the rebellious spirit of strength, individuality, progression and opposition to that which is not appealing to the mind. On levels deeper Satan is often considered a 'force' or a painful void of individual thought, the desire for continued existence and a balance of both spirituality within the material/physical world. Do not consider the Luciferian Path as profane anthropomorphic or monotheistic religious structures – the idea of bending knee to something outside of yourself is self-defeating and feeble minded in approach. Devour your Gods, never submit to them!

Satanism is an alien reality to the doctrines of the Sheep, the alienation of the isolate consciousness and the submission to the religious rulers of the time. Satanism is for those who view themselves within their subjective consideration to be their own deific foundations – that they seek to deify themselves, to find what is the highest display of subconscious defined morals or opinions, thus Satan is viewed not as an absolute, but a changing and evolving force. This can be stated in that if one adopts Satanic philosophy, the 'left hand path', then their "God" or "Goddess" would ever be evolving and progressing, thus there is no absolute.

"We should not deck out and embellish Christianity: it has waged a war to the death against this higher type of man, it has put all the deepest instincts of this type under its ban, it has developed its concept of evil, of the Evil One himself, out of these instincts--the strong man as the typical reprobate, the "outcast among men." Christianity has taken the part of all the weak, the low, the botched; it has made an ideal out of antagonism to all the self-preservative instincts of sound life; it has corrupted even the faculties of those natures that are intellectually most vigorous, by representing the highest intellectual values as sinful, as misleading, as full of temptation." - **THE ANTICHRIST by Friedrich Nietzsche**

Christianity has by all accounts acknowledge the need for personal suffering which needs no further encouragement in a world of persistent chaos and war. How much blood is split in the name of Allah or Christ, how many tortures, rapes and child abuse is permitted and covered up in Christianity and slave like religions?

Friedrich Nietzsche wrote that Jesus was a product of his own peoples' self-resentment, thus we can say the same for the whole of Christianity today. The peasant mind has always been aligned with the sheep they herd; they project any small possibility of self-achievement and greatness from their own lives into some exhaled figure, which in the end, always comes up short with the fulfillment of promises.

The Hebrews understood the aspects of darkness which was outer – but always began within the mind. If Zohak did indeed create the Jewish scriptures as a joke against the world, then Azi – Dahaka in its transformed divinity must be laughing wildly! The Qliphoth as presented here now has an opportunity to be approach in a new way, from a Luciferian perspective. Use this grimoire wisely and become the very vessel of the Adversary.

Satanic thought requires a balanced clarity, to know thyself, and equally know your enemy. The Luciferian is indeed a Spiritual Predator, for in the world of Belial, there is the Wolf and the Sheep, and which are you? Are you the one who uses his or her intellect to achieve your goals, manipulating situations to your benefit, weaving your reality, creating the situation for encircling and making flesh that which you desire?

Do you follow what others tell you without questioning, seek only what you see everyday, acknowledge “truth” that you can neither experience nor prove to yourself? The Luciferian needs no careful words from some supposed authority; he or she listens and then finds their own version of truth in what they can experience. Remember, the Luciferian is the Only God or Goddess. Would Lucifer or Ahriman bow to another? Would Lilith subject herself to servitude? Ask yourself again, which one are you – the Predator or Prey?

The Satanist or Luciferian who practices Sorcery understands that they are the beginning and end of the Circle itself, thus the AZOTHOS itself; Shaitan. To understand that you are the seed of Samael and Lilith is to announce yourself separate from the children of the Nazerene, you are not of them.

Satan as the God of this world.



To know the possibility of the world around you, the Luciferian should **not** be so fast to escape it. All you need is found unseen yet present around you. It was written in the bible that “Satan is the God of this World” and that his power is all around. While anthropomorphically, this theistic concept may not be useful; there is an element of usefulness in the statement.

Satan as defined foremost in this book is the Spirit of the Independent Mind, the God which is found within first and outside of the self second. All knowledge of Satan is made through initiation into the Luciferian Current, then utilizing those tools to transform the self into a vessel of Ahriman.

This grimoire is indeed one of ‘encircling’ power, sorcery and the process of transformation inside and then outside in the world around us. While you breathe in this world, make it your own; change it according to your will. How can one do this? The answer is found by the use of the imagination, the application of reason with sorcery and the leveraging of Ahrimanic power in the world around us. Language (Speech), the Evil Eye (Sight) and careful planning will allow you to manifest your will as Satan in this earth. If you apply the Four Hells in this grimoire you will have a tool to manifest what I write here, however that is up to you.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not does notstand in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not" -John 8:44-45

The scriptures of the catacomb dwelling, wine drinking and bread offering “Christians” wrote down the passage from Jesus as he spoke to others, seeking to convert them from the laws of the earth. How many have read these words to ignore the very meaning within them! How often do people look at this “Christian” phrase and simply ignore it, yet still there is something of intelligence here, even if devoid of initiatory practice. How the subconscious toys with us!!

If one considers the first line of the paragraph, *“Ye are of your father the devil, and the lusts of your father ye will do.”* One may relate this to the legend Cain as the son of Samael, who is Satan. Cain was said to have spawned the bloodline of those against Adam, the tribe of which he first came. With this idea aside, the Devil is our instinct and power of both the angelic (pre-fall Lucifer) and demonic (after-fall Satan or Samael), our potential revealed. Thus, Ahriman as you will later know his name as is both our antagonist and savior by understanding instinct, the possibility of our own being and the future we can create. We must do this work, by doing the work of initiation we are creating “Ahriman” in this world.

"He was a murderer from the beginning, and abode not does notstand in the truth, because there is no truth in him." Mankind is a predator, the most intelligent and potentially dangerous one. The predator is never the sleep-walking mass-herd member. The predator is not the one who has 1,001 excuses why he or she cannot be to work on time. The predator is not the one who accepts he or she has a weakness and refuses to address it simply because it is too hard to do. If a Luciferian was in a defense situation, where they would either be killed or would kill the attacker, the Luciferian would gladly strike down the attacker by any means available. The Luciferian would see this as devouring the soul of your enemy and thus a power gain. If you use sorcery to curse and destroy your enemy, having the personal knowledge (i.e. experience of casting the curse, having knowledge that the target perished soon after) of this act is religious ecstasy for the Ahrimanist/Luciferian. This is why one who walks this path has a stronger faith than almost any priest of the Nazarene religion. Thus, the Luciferian does not condone random or malicious murder, it obeys the laws of society.

The Luciferian does not stand in truth means simply that nothing is true, everything is subject to change and may be nudged to the Will of the Adept by the use of the Four Hells as described in this book.

Ahriman is indeed the Father of Lies, he is the anthropomorphic model of our initiation, our goal and then beyond. Know that truth is nothing and the Lie is everything – change the world!

Dark Matter, there is no illusion

The paths of power

A University in the UK in recent years conducted studies and ultimately is credited with major discoveries such as a universe composed of Dark Matter, named VIRGOHI21. Dark Matter is invisible to any kind of telescope; any means of measurement is rendered useless to study it. We know it exists as only radio telescopes are able to pick it up. A Dark Matter universe is called such as it contains a large amount of mass and spins yet holds no stars in its universe. Scientists are still seeking to find what actually composes it, it is invisible to the human eye as well as mentioned before, any visual aids and telescopes.

Dark Matter is found within our universe, considered to make up 75% of matter contained therein. One would measure the movement of the galaxy to understand the motion and reflection of gravity. Dark Matter was discovered by the spiral motion of the galaxy, the speed of movement of individual stars and gas clouds are so fast they cannot be accounted for by the visible objects of which draw them in. It is suggested by scientists that a strange halo of light outlines the universe of dark matter.

The universe of which we exist is dual, what we can see and what we cannot see. The brain builds the spirit and by supporting this alchemical process can the mind and spirit become God-like, that is it is an every changing being which is dependent on the Will and spirit. This does not mean that the Yatus is beyond limitations or should hold their ego above all. There is indeed a test found here – to not fall prey to our own self created delusions.

It is this simple.

The Luciferian understands everything he/she does increases or decreases his personal power. If he leads the path of reason, the following is possible:

His/her words will change ideas if spoken well. People will begin to agree and it becomes reality. All larger motivations begin with one step.

His/her actions if well decided will move all in accordance with his will.

His/her thoughts will form the very world within and outside of him.

By this, the Luciferian or Yatus is their own God. Ahriman and the path of the Daevas is that of knowledge when placed in action crowns the Luciferian as the Beast. The world of the Yatus is indeed the real world; the flesh and spirit are inexorably linked until the physical death of the Luciferian. Az/Lilith is one part of the Adversary – she is the fiery compliment which rouses the Black Dragon from its slumber, inspiring it, driving it. In their inner alchemical union does the Opposer become one within the Adept.

Energy within is best controlled by the visualization of a spiral from the base of the spine upward, much like the motion of the Black and Red Serpents dually coiling together up the back. You can become as a God or Goddess by acknowledging that which is already within, requiring development, you can continue to grow stronger.

The religions of the Right Hand Path, Christianity, Islam and other monotheistic beliefs seek to kill the spirit of man, offering you as sacrifice to a devouring God. It teaches you to ignore and resist your natural desires, wishes and seeks to stop the Mind's Eye and what it can achieve. As Christianity has always been the "sacrifice" religion, why are "Satanists" always portrayed by the Media as "sacrificing" something (animal, human, etc)? The answer is simple. Humans in the majority are cattle. They accept belief if it is spoken in the media, to them it is the only answer until something tells them different again in the media.

The Left Hand Path encourages and demands individual thought, discipline, responsibility and acknowledging that you have the possibility to become a God, *however* your path does not stop there.

Transformation *is* painful, it rarely goes as planned.

The Yatus¹ will begin to seek situations to strengthen the self in all ways. This may involve long hiking trips with the least possible provisions, or nothing at all. It may involve some major challenge which requires your wits and desire to overcome such a challenge, whatever this self-determined choice is; you will become through it. As an early Adept in the 1990's, I belonged to a Satanic Order which was based in the U.K. My primary challenge was to strengthen my Will and continue to push myself to my own physical and mental limits. During that period of time I lived near various outlets of nature which I could capitalize on in this period of self-discovery. I walked miles in freezing temperatures, took various hiking trips and pushed my physical body to the limits. It was those moments of pain and then release of achieving the goal that I perceived the Satanic essence within my own being, that I alone could achieve reasonably anything I set my mind to. The path does not cease there, I was no Magus. I was no illuminated Adept. Be careful in asserting your self-perceived status, those who have power within reflect it; they don't need to announce it. The point of strutting only creates a weakness which will lead to failure. Know your limits, test them always and you will be able to balance your desires verses your limitations.

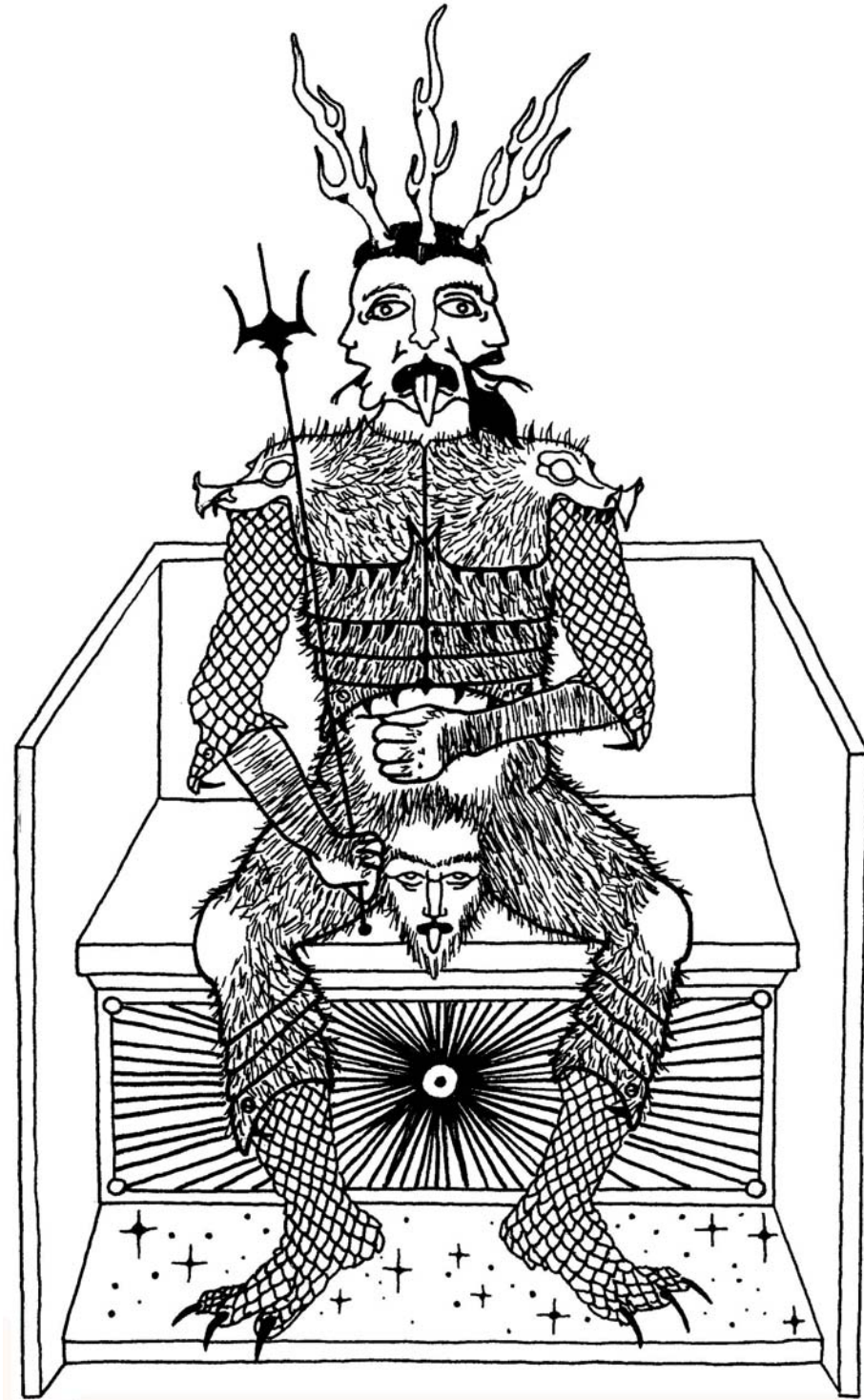
What you do today will lead to what you achieve tomorrow. Ahriman is indeed a force within the mind, body and spirit, that which awakens Ahriman is Az, his fiery and blackened compliment. She is the inspiration, the Serpent power itself. Before one seeks the full knowledge of the self via the Qlippothic and Ahrimanic spheres, you must be no stranger to discipline and achieving results in the physical world. The Luciferian must know the relation and balance of power from both the dream and waking world itself.

The Luciferian Trinity and the Qlippoth

The Satanic or Luciferian Trinity has long been a subject which has been clouded in suggestion and confusion. Some Christians have attributed the "Satanic" trinity as being Satan, The Beast and the False Messiah. Based on historical and mythological terms, the Luciferian Trinity or "That which brings

¹ A term used to denote the practitioner of the Ahrimanic or Luciferian Path within the context of this grimoire.

knowledge by Three” (Cabalistic value = 666) is described as being Samael – Lilith – Cain. 864 is also the numerical equivalent of the Beast, Chioa.



The Three are encircled by Leviathan whom is the subconscious which links all three. Samael being Satan, Ahriman, Lucifer who with Lilith, the Mother of Witches, lays foundation by their union within the magician as Cain, the Son who is also known as Baphomet. This is essentially an alchemical process of self realization and strengthening the psyche as it is. Within this text, I will attempt to lay down a logical foundation of ritual practice along with the ideals behind such workings.

The path of Paitisha is one of averse initiatory focus. Not averse in aim, but rather by method. Paitisha is an ancient Persian demon being rebellion and discord, a result of the Akoman or “Evil Mind”, that which stands outside of any dogmatic religion. The Qlippoth being a Hebrew infernal habitation, grants specific gateways into the darkest aspects of magick and sorcery. Those who are strong enough in mind to transverse and descend into the Yatuk Dinoih and the Qlippothic mysteries will emerge as stronger and knowledge filled initiates.

To explain properly the methodology and innate focus of workings of Luciferian Witchcraft, one must understand in the context of the models and patron spirits associated with the Great Work itself. This article is meant to explain somewhat clearly on the nature of the Luciferian Trinity, the Three who stand as initiators, testers and atavistic models for our own development.

For too long have modern models of Magick sought to water down the nature of Witchcraft, or Magick by the means of taking out the original bringer of light, Lucifer. As it is understood, Magick is a means of refining and strengthening consciousness, to realize self-important goals and to manifest ones desire while living. Magick is a balanced art; given to mankind by the fallen angels, when the first Watcher gave to woman the kiss of the serpent did the line emerge.

When Cain the first Satanist struck down his clay-entombed self did he realize the Black Light within, did mankind then grow awakened from their advancing bloodlines – witchblood – to then become ‘other’. In the last 50 years, Witchcraft and other initiatory tools and movements sought to take away the darker aspects of magick, to mask it as a benign and safe path to walk. Spit on those who would bring you to the path of weakness, that all paths of sorcery lead to the Adversary – the very TESTER of the self; He and She who opens the gates of hell within you, and if you are strong enough to withstand the venoms of their cups, can you taste the transformed nectars of their gift and become as they.

If a path seeks to have you avoid the dark side, question it – how can you turn your back on yourself? Can a real magician who is to exist in the heaven-hell creation-destruction balance of Earth itself ignore the infernal aspects of the self? Can one truly appreciate and develop the Light aspects of the self by ignoring one half? Balance is a must, ignorance is a choice.

The Luciferian Trinity also called the Satanic Trinity of this path of Witchcraft recognizes the Couple who brought to earth the first of Witchblood, being Cain. It was their sexual and spiritual union which impregnated Eve who gave birth to this Son who was unlike all others. To explain how these models work within ones own ritualistic and daily Work in Magick, one must slowly experience their fire within your own expanding consciousness.

Through the Mask of the isolated one, the wanderer who first spilled blood to sacrifice to his demon, whose mark was that of initiation, can the path of light be seen. That the first murderer destroyed the weakness of his own self to descend into darkness and then again into light presents a model of initiation. It is more than a mere model to some, rather a living spirit which inspires the self; acts as a muse and elevates the self to higher levels of perception.

The Faith of Cain is the faith of the self; antinomianism and passing beyond all borders. The nature of the Father of Cain, being Satan/Samael, is to be as the Adversary, to test the self and the others, by chaos can

order then be truly born. As with Order being born, thus it must die and chaos must bring a needed change. Do not mistake Order for progressive action; as Chaos is the only law of certain un-law.

The aim of the magician is to become like Lucifer, the struggle against the Natural Order which denies the will to become isolate and unique, to fight against the absolute or AinSoph which would devour consciousness – it is light merciless, thoughtless, uncaring. This AinSoph as the Cabalists call it is the perception of unity with the limitless light, God or the Kether of the Tree of Life. Before one may approach this light, the Luciferian Spark within must be kindled. The magician must fight to develop the self from the identity to being lost in some vague universal oneness.

Within this work you will find the variants of Middle Eastern traditions, names and spellings to further define the attributes of the Adversary as both the Masculine and Feminine, thus Hebraic/Semetic, Pehlavi, Mandaic, Avestan and other elements of sorcery with regards to the Adversary. Use this as a beginning scope further on the left hand path, manifest the Adversary through yourself in a unique way.

Theistic or Atheistic?

Theistic Yatus or Luciferians regard Ahriman as in mythology a fallen seraph or angel which had both knowledge of darkness and light. Ahriman, to loose the constraints of the rather dogmatic media-sickened idea of “Satan”, can be considered to be a actual spirit, something existing within man and woman. To seek communion with this spirit, the Yatus or Pairikas awakens the ArchDaevas and Az to then seek communion with Ahriman, the Dragon of Darkness. A Theistic Ahrimanist/Setanist/Luciferian does not necessarily believe in Ahriman as an anthropomorphic being, rather a spirit which holds the averse keys to Godhood – while Ahura Mazda or the God of Monotheistic knee benders absorbs their followers – a more direct and absolute form of Vampirism. Ahriman and Az awaken the potential for Man and Woman to become Daeva (masculine) and Daevi (feminine), to become vessels or avatars for the force which is Ahriman and Az, the Adversary.

A passage in the Dinkart presents an interesting display of the Adversary in spirit, which makes form in the body and spirit of both man and woman:

'I am he whose thoughts are evil, O beneficent spirit! he whose words are evil, and he whose deeds are evil; what is dark is my garment which is very thick, with lower corners where, so far as many go, it is still darker²; evil thoughts, evil words, and evil deeds are my food, and I love those of them who are in that place through evil thoughts, evil words, and evil deeds.' – **The Dinkart, Book 9**

A spiritual path is found in Ahriman within the self – by the four hells³ and the initiation of the individual to become like Ahriman. It is up to the individual on how they seek communion with Ahriman, as each individual holds a subjective view of their own world both spiritually and physically. It must be understood that the spiritual plane of Daevas within the mind take many forms, but in absorbing their being (becoming *like* Ahriman) you shape your own possibility within this form. The permanency of the

² Meaning HELL, the place of sorcerers and the dead. The spiritual place of repose and focus.

³ See Luciferian Witchcraft, by Michael W. Ford

Immortal Mind (Akoman) is found by Yoga, Sufism and similar spiritual aims, while the balance of the earth is found in your day to day life.

The Theistic Luciferian/Ahrimanic looks to their world as here and now, that all is shaped not by supplication and prayer to an outer spirit, but their own spirit – when awakened magically, synchronicity becomes a sensed factor in desired change. This is the fundamental point of Magick, to use the knowledge gained on inner planes in both the spiritual and physical advancement while living.

Atheism is the subjective perception of the self being the only thing that is directly relevant, no other spirit exists. Atheism is suggested not as a belief itself but rather a tool of stripping away layers of conditioned behavior in our general sleep walking society.

The Adept uses basic element of Atheism, rationalism to build a foundation of the Self (represented as the Circle itself) and the significance of breaking down any monotheistic perceptions found in society. Once this practice is **sufficiently** strengthened, the Yatus or Pairikas discovers many significant ‘inner’ **possibilities including** Theistic association – such as that Ahriman/Az manifest differently to different people and that their manifestation in the Yatus/Adept is as unique as it is to another. Spiritual belief is found in experience, not books or teachings, these may clarify vision or direction, but religious belief in this path must be based on experience within a subjective context.

Selected Fallen Angels and Qliphothic Spirits

LUCIFER – Latin for “a light bearer” or “bringer of light”. From the root Lux and Fero meaning respectively “Light” and “To bring”. Light in the context of this book is wisdom or self-illumination by separation from the mass monotheistic religions of the world.

BELIAL – Hebrew form being “BLIOL” which is “wicked one”. The Talmud gives reference of “Beli” and “ol” which is defined as “without a yoke”. The Testaments of the Twelve Patriarch refer to Belial as being the archfiend/demon which emanates from the spirits of the seven spirits of seduction that are said to enter man and women when they are born. Compare the ancient Persian Archdaevas with the Qliphothic workings in this book, many ciphers and similar methods of practice may be corresponded in separate, yet meaningful aspects of initiation. In the Jewish encyclopedia, Belial is said to be according to various sources to be the Antichrist whose spirit in within many, even Nero who was said to have been the slayer of the Mother of Christ.

LEVIATHAN – The Hebrew LVIThN is the crooked serpent and the dragon which brought Samael (Satan) in union with Lilith which in turn begets Cain. Leviathan is considered a timeless serpent which is comparable to Tiamat, chaos and violence whose kingdom is water. Leviathan is the gateway of the subconscious, from which all human power and spiritual evolution is found.

SATAN – The Hebrew ShTN, meaning Adversary. Satan is a title of the Adversary but is not distinct of a specific spirit, rather an epithet of Ahriman or perhaps even the Apocrypha spirit “Yaltabaoth”.

MAHAZAEEL – Hebrew from MHZAL and MZ, meaning to devour or consume. This spirit may be approached in reference to the Fourth Chapter and the Second Chapter once a grounding and initiatory progress of the Adversarial methods of Magick have been successfully applied.

SAMAEEL – In the Book of Abramelin the Mage, Mathers makes reference to Uro which means to burn or devour in flame, compared to Uriens and the Latin Urios and Urieus, a name of Jupiter as the Spirit presiding over the wind. The Rabbis were said to have called him SMAL, Samael which means roughly “figure or idol”. This is one of the chief spirits of the Qlipoth, the same as the Yatukih “Ahriman” and the masculine representation of the Adversary, while Lilith was the feminine compliment.

LILITH - LYLYT is the Hebrew root. The bride of Samael and queen of demons and night spirits.

ISHETH ZENUNIM - ASHTh ZNVNIM is the Hebraic root, this is the name of the Mother of Harlots, the Bride of Samael who is Lilith.

CHIOA – From the Hebrew CHIVA, the name of the Beast when Samael and Isheth Zenunim have joined in union. Look in reference to self-alchemy and becoming.

The origins of Samael and Lilith



The Semetic foundations of Lilith and Samael are a rather elaborate and detailed beginning which is virtually unknown in most religious circles in the West. To understand the Adversary in any meaningful way, with regards to initiation, one must carefully consider the parallels between the Persian Ahriman/Az and the Semetic Samael/Lilith. What you will find are some obvious differences, appearances and such but the deeper traits of Will, Strength and antinomian characteristics are fully in place.

Samael the Fallen Angel

Samael was mentioned in the Hebrew Midrash as being the greatest Prince in heaven. In Islamic lore Azazel (Samael) was a chief Djinn or Spirit composed of flame. While it is mentioned in the Midrash that the other angels had six wings, Samael had twelve and was adorned in many jewels, specifically an Emerald Crown according to later lore. In the “Treatise on the Left Emanation” by R. Isaac b. Jacob Ha-Kohen Samael was originally born as one with his bride, Lilith, they were a twin couple just as Adam and Eve were considered as one initially. Samael was cast from heaven along with many other angels, including Belial and in non-Jewish folklore Asmodeus. The fallen angels descended and held relations with the daughters of men, to breed the Nephillim, the sons of the Watchers.

Samael was called the **Prince of Demons** and whose name meant roughly, “**Poison of God**”, and is a spirit of the Air (astral plane, dreaming). Samael, as being the same as Lucifer, Ahriman, Set, Azazel is by all accounts the fallen seraphim whose desire for individual thought and the ability to guide his own destiny resulted in the fall.

As written in “The Fourth Book of Occult Philosophy”, Agrippa referred to the writings of Peter Lombardus, *“That the Diavel was before his fall an Archangel, and had a fine tender body, composed by God, cut of the serenity and purest matter of the skie and air; but then after his fall from an Archangel, he was made an apostate, and his body no more fine and subtil; but his body was made that is might suffer the effect of a more gross substance from the quality of the more obscure, dark and sissious Air, which body also was stricken and astonished with the raging madness of pride, did draw away very many which were then Angels with him into his service and bondage, that they might be made Devils, who for him in this troublesome world do exercise their servile courtes for him”*.

Here Lombardus describes Samael as a very knowledgeable and powerful angel, but as he fell he became also a source of darkness within himself. Thus Samael is thus able to have inner knowledge of Light and Darkness. Samael or Satan perceived a different way other than God, thus he was considered evil. Is this not the way of our society? When something is outside the common accepted opinion, is it not shunned and more often than not considered “evil”? Do not commonly accept the religious Christian opinion that those who stray from servitude are evil, rather such is a subjective term and means something different to different people.

“For the Devil is called Diabolus, that is, flowing downwards: that he which swelled with pride, determined to reign in high places, fell flowing downwards to the lowest parts, like the torrent of a violent stream.” –**The Fourth Book of Occult Philosophy**

It is written in the Bible that Samael/Satan fell from heaven as lightening, being a flash downwards, who before the fall was a guarding Seraph around the throne of God⁴ (Zurvan). After his fall he was a master of death, the very poison of God yet he was also a Giver of Life, being the father between fallen angel and woman. In later Jewish writings, **Samael** is associated with the name **Malkira**, which Morris Jastrow Jr. associated with **Malik-Ra**, being “**The Evil Angel**” and the name **Matanbuchus**, being a form of **Angro-Mainyush** or **Ahriman**. Here does the circle become closed and the nature of the First Angel become perceived or sensed. In ongoing ritual work, the magician begins identifying his or herself with Samael (and Lilith) within the parameters of their own life and initiation.

It can be easily understood that Samael, the “Prince of Satans” is by all means the Father of Lies or change. As initiation occurs, the self changes, mutates, becomes something better (or in some cases of

⁴ The perspective and definition of “God” in this treatment is that God is Zurvan, the mindless void of creative chaos from which Angra Mainyu and Ahura Mazda emerged from.

failure, worse). That the self is changing and progressing constantly, there is no Truth as nothing remains the same. Here is the mystery of the Lie revealed; it is change in motion, the Dragon who mastery is of the earth. This is the model of magick within the heart of every initiate.

The Lord of the Earth, being a name ascribed to Samael (Satan) and his fallen angels and demons, are but considered astral spirits, that which no longer take physical form, but may become manifest through the magician or witch who may make a “pact” with them, being initiation and dedication to the Left Hand Path. Samael is the patron spirit of the Left Hand Path, as his Word is what formed our thoughts and gave us the inner fire of the Black Flame, our individual process of thought and free will. The magicians who aligned their will with the Left Way, that of Samael (the Devil), were given powers over the earth in one way or another; all the while strengthening, defining and expanding their conscious. In Exodus 7 the magicians were able to make frogs and serpents by the power they obtained in the Devil, thus such creatures are astral forms of Ahriman (Samael) and the dreaming body of witches and sorcerers.

“I am the Imagination, the Seed of Fallen Angel”—The Invocation of the Adversary from Luciferian Witchcraft

The fiery nature of Samael is also within some covens of Luciferian Witches the Patron Angel of what Aleister Crowley called “The Holy Guardian Angel”. Specifically the ritual entitled “The Ritual of the Holy Guardian Angel – Azal’ucel” implements Sethian names and invocations to the Fallen Seraph in his state of Fire and Light. It is within this frame work that the magician invokes and encircles his or her very body with the willed intent of obtaining guidance from his or her daemon, being Azal’ucel.

The name Azal’ucel is a sigil formed name combination of two – being Azazel and Lucifer, to add a specific mantra form to the name which may be vibrated while invoking the force within their own circle of being. The goal of the Holy Guardian Angel is to achieve communion with the Higher Being, the True Will of the magician. This requires a high level of discipline and dedication few may actually achieve, as well as a good imagination to visualize these forms from the subconscious. Luciferian witchcraft does not pay direct homage to any exterior forces; rather invokes that which lies in the darkness of the subconscious.

This by intent and purpose does not discard exterior forces; rather the initiate is suggested to direct his or her initiation inward firstly, as they are building foundations of being Lucifer – Like. Thus, by affirming Samael and Lilith within themselves they become like the Adversary or Opposer.

Another dedication ritual of Opposing nature is “The Rite of the Adversary” which is a rite of invoking both Light and Darkness within the self. *“The Ritual of the Adversary is a dual rite which explores, encircles and announces command over the entire approximation of self. While the rite is called for as one being conducted at both Noon and Midnight, the sorcerer may choose to conduct both the Noon (Light) and Midnight (Darkness) points at both hours, as a further focused point of ensorcelled energy may be raised. This is considering the embodiment of the self is within the perpetual mastery of the psyche in reference to the model of Shaitan. It is essential that the magician looses all perception of anything outside of the circle, that being enflamed and submerged in gnosis, the circle is the circumference of the sorcerers' world. That the ritual is a success is the subjected 'turning the knife towards oneself' in the area of self-directed and willed energy. The Ritual of the Adversary, in conjunction with the Lord's Prayer Averse (used in certain Luciferian Covens to summon the Devil-Cain) provides a powerful foundation for self-deification in the Witches Sabbat Gnosis.”* —Commentary from “Luciferian Witchcraft”

Samael while at first view is a malefic force, once the gateway has been entered, the very Patron Daemon of the Crooked Serpent path of Satanic Witchcraft is understood as something different, something other than what can be commonly perceived. In this aspect, sorcery is a direct gift and tool given by Samael, thus invocation is a means of tapping into this force and expanding consciousness.

Magick is the beneficial path of the strong and isolate those who are able to stand alone and follow a path unique to their own design. One of the primary aspects Samael was said to have within, is what the Hebrew Rabbis called “Yezer Ha-Ra”, being an evil (averse, against the natural order) impulse or inclination, mostly associated with the lusts of the flesh and antinomian thought. This trait is also within the Bride of the Devil, being Lilith, the Mother of Harlots and Lilim, Succubi and Witches.

“Mohammed, it is said, prefaced his prayers with "O God! In Thee I am seeking for a refuge from the attacks of the shaitan and his witchcraft" (Hamzab, vii. 293). Among the evil jinn are distinguished the five sons of Iblis: "tir," who brings about calamities and injuries; "Al-A'war," who encourages debauchery; "Sut," who suggests lies; "Dasim," who causes hatred between man and wife; and "Zalambur," who presides over places of traffic.” - **The Jewish Encyclopedia, Emil G. Hirsch, Richard Gottheil, Kaufmann Kohler, Isaac Broydé**

Here we see other Sons of Satan manifest in Arabic lore in a similar fashion as the earlier Zoroastrian devs/druj. The manifestation of demons or fallen angels as being avatars of a specific calamity or problem is a mask for the nectar they contain within. The initiate must move past the mask to understand the subconscious atavistic state in which these Shaitans contain.

This word would be associated in Persian Zoroastrianism as “Paitisha”, being opposition and counter-action against the natural order. It is a demon, but more correctly a manifestation of the Mind, or Samael/Ahriman. The result of Paitisha is Hesham, the result of the Mind in Darkness, thus a process of results in Magick and sorcery. Qlippothic Sorcery has thus been declared as a possibility of self-obtainment, unlike the Tree of Life which holds its own attributes to some good end, thus the Averse Tree of Daath is that which may be a kingdom of darkness and self-wealth, the knowledge of the mind.

Lilith the Queen of Demons

According to Raphael Patai⁵ one of the earliest mentionings of Lilith is around 2400 B.C. and she is called the Lillu-demon. The Lillu were essentially a class of vampiric demons who sought sexual desire/satisfaction and devoured some of who they slept with. A further description of these early spirits are mentioned in Chapter Four.

The beginnings of Lilith are comparative to the Antinomian essence which compliments her mate, Samael, whose manifestations are many and just as different throughout folklore and historical descriptions. The Semetic origins of the Goddess Lilith are found in the concept that she was born with Samael the fallen angel, that they are in union as a kind of infernal twins, similar to Adam and Eve. In the Journal of American Folklore⁶ Patai refers to **Jacob and Isaac Hacoheh** who wrote that Lilith and Samael were born-

⁵ Lilith, The Journal of American Folklore, Vol. 77, No. 306 1964

⁶ Volume 77, No.36 – title Lilith by Raphael Patai

“From an emanation from beneath the Throne of Glory, in the shape of an androgynous, double faced being, corresponding, in the spiritual realm, to the birth of Adam and Eve, who too were born androgynously.”

Going further Patai relates that the older texts mentioning the twins were born in God’s image, that he was actually androgynous and thus in gender a type of asexual as a spirit. It was soon after the creation that a husk of evil (adverse energy) was formed around the light, giving form to the Qlipoth and thus was a kingdom or emanation of the dwelling of Samael and Lilith.

As said to have been born at the same moment with Adam and Eve by some Hebrew Rabbis, Lilith is the demoness who was composed partly of Fire (from the waste down) and the form of a beautiful woman. She was the Bride of Samael, thus one half of the Adversary.

Another legend as presented in the Zohar places Lilith as the original bride of Adam, then wandering away from him, attaching to Cain and through their copulations begetting numerous demons and succubi, which haunted the earth. In the Medieval tome the Midrash, Lilith and Naamah slept with Adam to beget what was called “The Plagues of Mankind”.

To understand the mysteries of Lilith, one must look to her origin and by the adverse action of Paitisha and Hesham⁷, Look into the future to unlock the potential of this spirit within the magicians own self-possibility. The methodology of this great sin is that the Zoroastrian and Jewish priests wrote that Ahriman/Samael has no foresight, only hindsight, thus with the combination of Lilith, the Bride, who is fire and darkness, just as her twin, can the Adversary be made whole to look forward and command their desire. This is the very process of Magick, of the path of Yezer Ha-Ra, to make flesh the desires of the Witch.

Thus, to reiterate the point, by the magician developing the foresight to make his desire manifest, to flesh out, does he or she become as the Adversary and complete that which is said they are not able to do – have foresight. This is a forbidden act and is a crowning point of the magician or witch to step from the mortal association of mere flesh to a Daemon or vessel of the Adversary itself.

Lilith was said to have rested in spirit form in the bedsheets of the husband and wife, who while copulated waited for semen to absorb the sparks from the semen which came from their copulation. She would use the sperm to beget demons and succubi from the light associated with the seed.

LYLYT

The numerical/Qabalistic representations of L Y L Y T are 30, 10, 30, 10, 400 which places her number as 480⁸ and is also the number of “bands” of demons under her direct command. She is said to go forth into the desert “screaming”, Patai relates in “Lilith” that her name may be derived or associated with the verb YLL, meaning “Scream” where she battles with her counterpart Mahalath, whose name is numerically

⁷ The concept of the Adversarial current, or Luciferian current of self-directed energy, i.e. Magick.

⁸ Patai, “Lilith”.

explained as M H L T being 40, 8, 30, 400. Mahalath is an earthen born concubine of Samael raised up and given power as a succubi as well.

Pahad ba-leloth (Dread in the nights)

Lilith is known by the Semitic “Layil” which a word is meaning Night, but also the name of the demon of the storm. Lilith is associated with the screech owl and other beasts of the wild, as it is where she went after she left heaven to wander the earth. She is considered one of the Three Assyrian demons being Ardat Lilit, Lilit and Lilu, but rather these may be just variations of her name. It is suggested by some Hebrew scholars that Lilith was worshipped by exiled Jews from Babylon as a goddess of the wilderness.

Lilith as described in post-biblical literature is viewed as the Queen of Demons, she went to the caves near the Red Sea and copulated with fallen angels to beget other demons, she also taught (according to **Manichaeism** lore – Az) the fallen angels how to form bodies and have sexual relations to give life to other ‘**dragon children**’, some of which she later devoured. In the Bundahishn Jahi⁹ was said to have been reunited with her mate Samael (Ahriman) after the fall, when he would not be roused by his fellow fallen ones and demons, only the words of Jahi (Lilith) could rouse him. He then kissed her form and caused menstruation, which was passed on to all women as Lilith is directly connected with their fiery and dark sides.

Lilith is also associated with the star Algol, as with her husband and mate Samael/Satan. This term is associated with “ghul” or Ghoul. It is written in “Treatise on the Left Emanation” that ***“Samael and wicked Lilith are like a sexual pair who, by means of an intermediary, receive and evil and wicked emanation from one and emanate to the other”*** which refers to the point that both feed and grow strong from each other by the Crooked Serpent, Leviathan.

The mirror is said to be a gateway to the caves of Lilith, from which one may communicate with her through it. In Jewish folklore, the mirror may be used for demons to enter the world from her caves, her offspring from the fallen angels and other beasts. Lilith in Jewish lore has several sides, and appears in different ages and guises. The younger Lilith is called **Mehetabel**, she is recognized as one of the Witch Mothers of the Shadow Path, that she brings youth, sexual vigor and inspiration. In a closed sense, Mehetabel brings to incite wars and violence, as this is the energy of her mate, Samael, who is both of darkness and light. Asmodeus, known also as Aeshma, is the mate of the younger Lilith, who is a beautiful woman from the waste up, and composed of fire from the waste below. Asmodeus and the younger Lilith, Mehetabel, gave birth to a son called **Alefpene’ash**, whose name roughly means **“The Sword of King Asmodeus”**, another term being **“Harba di Ashm’dai”** meaning **“Ashmodai’s Sword”**, a Prince born of Lilith the Younger and Asmodeus, the younger’s mate. and whose face is “burning like a raging fire”. Alefpene’ash is also called Gurigur and is the ruler of eighty thousand destructive demons.

Names of Lilith

Lilin

Kalubtza

⁹ The name of prostitute or mother of harlots, compare to Az or Lilith.

Pirtsha
Abniqta
Abito
Amozrpho
Odam
Kephido
Haqash
Abizo
Shatrina
Kalubtza
Tilto
Abniqta
Ailo
Tatrota.

Lilith is also the power of instinct, lust and nocturnal desires. One of her succubi, known as Igrath bat Mahalath was considered a bride of the Adversary as well, while not as powerful as Lilith. Patai in “Lilith” wrote of a fifteenth century text which sought to actually invoke the Queen of Demons to produce a succubi for the initiate. The rite itself evoked **Orgath bath Mahalath**, the queen of demons to send a daughter of lust to lay with a man during the night. The rite itself used the name of Bilar the Heroic, a King of Demons¹⁰ to allow such to occur.

Lilith is by all cases the first female Satanist as she is one half of the Adversary, she is his bride, a renegade spirit who will no be bound by anyone or anything. Lilith is the lunar and nocturnal instinct within both man and woman, thus is not specifically any designated gender within initiatory preferences.

Another companion of Lilith was said to be Naamah, who is associated with the Qlipoth and the Tree of Da’ath. Naamah itself means “The Charmer” and is said to relate to her beauty. She was first considered to have originally been a flesh and blood woman, who was so beautiful that she caused a fallen angel named Shamdon to copulate with her and spawn Ashmodai, who was considered one of the kings of demons.

Naamah was called the daughter of Lamech and Zillah, who was the sister of Tubal Cain. It was later on that Naamah slowly transformed into a Lilith like daughter, being between life and death, drinking blood and being deathless in the spirit world. Her powers of seduction remained the same and actually was considered to have grown over time. She had come from the bloodline of Cain, thus was inherently a demonic woman, also seducing other fallen angels such as Aza and Aza’el.

Lilith is the deific house of fiery spirit, she is the Goddess of Night according to old Assyrian inscriptions, while others suggesting that Lilith is the name of a Goddess of the Storm in old cruciform inscriptions. While during her stay at the Red Sea, she created demons in the space of 130 years, many of which were male that she could create more and obtain pleasure and substance from them.

¹⁰ A form of Belial.

Consider the later legends of Lilith as the seductress and harlot, she was also a vampiric spirit. She would seduce men in their sleep, causing them to be aroused as she appeared in the form of a virgin or youthful maiden, stealing some of their nocturnal emissions and often transforming into a bestial, demonic image which would then with a cruel fury attack and kill them, drinking their blood. Lilith also killed infants as well, often drinking their blood. From an initiatory standpoint, the killings are symbolic of a desire to transform by the predatory nature inherent in her being.

The children of Lilith in Persian or Avestan lore are sometimes referred to as Pairikas, or daughters of Vadak, known also as Bushyansta, slothful or night active demons which through charms and seduction guide others to her path. She kisses the eyelids of others, using beautiful music to guide them further in the dream.

Cain the First Son of Satan

Cain, as explained in “Luciferian Witchcraft” is the founder of the Witch Path, the first Satanist and murderer. To understand the nature of Cain, Paitisha¹¹ must be understood within the self. The Paitisha is by all accounts the path of counter-action and opposition, thus the Cainite essence itself. Cain is of course myth, but useful myth if there ever is such a measurable term. It adds inspiration to those who may be mindful of it, holding association by relation of source.

Cain was the son of Samael (the fell angel, the bringer of the black flame) and Eve (by the lustrous desires of Lilith, the Dark Feminine instinct). The Hebrew writings attribute Cain (Kayin or Qayin) to the word “root” which is “Kanaḥ”. It is said Cain was a tiller of the ground, planted roots. Here we may find modern initiatory connections by which Samael planted the Tree of Daath (Averse Sephiroth) in mankind by Cain. It is said that Cain after the murder of Abel (clay or unawakened man, representing often the self in an non – initiated sense) Cain went to the East of Eden, being Nod. He was then said according to British Hereditary Witch Nathaniel Harris, to have made a pact (awakened the Blackened Fire within, perception) and became the first Satanist (his father manifest through him) and Witch (the first of Witch blood). He bore a Son, Enoch, whom then descended Lamech then beheld two known as Jabal, who was a nomadic and tribal leader and Jubal, whose Luciferian voice first made musical instruments. Tubal Cain was the first blacksmith, whom some in inspired circles recognize as Cain himself.

Samael and Lilith are made reference to in Jeremiah I:14 as the “Northerner”, which is Sefonit. **“Out of the North the Evil One shall break forth”**, which holds a curious further parallel to Samael and Lilith being nearly identical to Ahriman and Jahi/Az/Jeh from ancient Persian texts. Their place is in the North, where they reside and come forth from a mountain.

It is suggested that the entire bloodline of Cain who are the wicked and sorcerers are separate from the rest of the populations of humanity, who were born of Seth (NOT the Adversary Set). The Hebrew Encyclopedia proclaims Cain as being a type of perverseness, offspring of Satan and his Seven Generations as being the brood of Satan, rebels and lawless individuals. Here we find significant association to the Persian Demon and concept, Paitisha, whose path is counter action and opposition. The Luciferian spirit is a deep serpent like atavism which awaits in each man and woman who are of the blood, so to speak.

¹¹ See Yatuk Dinoih and Chapter Three, the Book of Ahriman.

"The seven generations of Cain, as the brood of Satan, are accordingly represented as types of rebels (Gen. R. xxxiii.). While the pious men all descended from Seth, there sprang from Cain all the wicked ones who rebelled against God and whose perverseness and corruption brought on the flood: they committed all abominations and incestuous crimes in public without shame. The daughters of Cain were those "fair daughters of men" who by their lasciviousness caused the fall of the "sons of God" (Gen. vi. 1-4; Pirke R. El. xxii.; compare Sibyllines, i. 75)." – The Jewish Encyclopedia, compiled by Kaufmann Kohler, W. H. Bennett, Louis Ginzberg

In certain rabbinical literature, the Daughters of Cain were those who joined in sexual union with the Fallen Angels, the Watchers, and gave birth to the Nephilim, the Giants who were war like and brutal. They were said to have populated the earth in plenty, and attacked the children of Seth. In Manichaeism, the Queen of Demons and spiritual initiator of Cain, Lilith – Az, taught the fallen angels to form physical bodies and join with others sexually. It is suggested also by writers Kaufmann Kohler, W.H. Bennett and Louis Ginzberg that the Children of Cain spent their days at the foot of a mountain (Eden?) practicing in wild orgies with the music of Lucifer through that created by Jubal. Women, the first Pairikas or Faeries/Witches, in their beautiful appearances, invited the sons of Seth (children of god) and copulated with them, bearing other children. This Jewish Folklore presents the earliest forms of the Witches Sabbat as a Luciferian celebration and practice of sexual magic.

"To Philo, likewise, Cain is the type of avarice, of "folly and impiety" ("De Cherubim," xx.), and of self-love ("De Sacrificiis Abelis et Caini"; "Quod Deterius Potiori Insidiari Soleat," 10). "He built a city" (Gen. iv. 17) means that "he built a doctrinal system of lawlessness, insolence, and immoderate indulgence in pleasure" ("De Posteritate," 15); and the Epicurean philosophers are of the school of Cain, "claiming to have Cain as teacher and guide, who recommended the worship of the sensual powers in preference to the powers above, and who practiced his doctrine by destroying Abel, the expounder of the opposite doctrine)." – The Jewish Encyclopedia, compiled by Kaufmann Kohler, W. H. Bennett, Louis Ginzberg

Here we see that the Cainite doctrine, by in large and without title the Luciferian Doctrine, is that similar to Zohak and Akht-Jadu/Yatu (See "Luciferian Witchcraft"), one of antinomian thought and a foundation on opposition. Cain "practiced" his doctrine (Luciferian Self-Deification) through destroying Abel (clay, the unawake self), thus becoming the first Satanic theologian.

"A doctrine of the Cainites appears, then, to have been in existence as early as Philo's time; but nothing is known of the same. In the second century of the common era a Gnostic sect by the name of "Cainites" is frequently mentioned as forming a branch of the antinomistic heresies which, adopting some of the views of Paulinian Christianity, advocated and practiced indulgence in carnal pleasure." – The Jewish Encyclopedia, compiled by Kaufmann Kohler, W. H. Bennett, Louis Ginzberg

Here we find a continuation of the Luciferian path, while utilizing Paulinian Christian doctrines (spirituality, empyrean focus) with antinomian thought (self-deification through moving against the natural order) do we find an early form of the very path of Luciferian Witchcraft, albeit different terms and initiatory associations. The same survived in the Heretical Yatus and Pairikas of ancient Persia, who were persecuted by the Zoroastrians.

"The antinomistic pagan Gnostics declared Cain and other rebels or sinners to be their prototypes of evil and licentiousness. Cain, Esau, Korah, the Sodomites, and even Judas Iscariot, were made by these Gnostics expounders of the "wisdom" of the

serpent in rebellion against God (Gen. iii. 5)" – The Jewish Encyclopedia, compiled by Kaufmann Kohler, W. H. Bennett, Louis Ginzberg

The wisdom of the serpent, "Of ye father the devil" is the expansion either subconsciously or consciously of the Luciferian Spirit, the "witch blood" within. Cain is thus our earthly liberator and guide, our prototype for struggle and the Will to overcome what may hinder us. Thus this is the knowledge of the Beast and the Harlot, Cain the off spring of Our Lord the Devil, the head of wisdom who appears as Seth-an (Egyptian Set), Shaitan/Satan, Azazel, Samael, Diabolus and the many names attributed to the fallen Seraphim.

Shaitan/Satan is the one who utters a word and the path is born, the clay becomes fire and the initiate becomes as Cain, the first Witch. As Lucifer is the gnosis of which the initiate is brought forth, the burning flame of angel-demon-man, Ahriman (matter) and Lucifer (Light – Spirit) are both the same yet separate components of the dragon. Lilith-Az is the concupiscence which is the desire to manifest as the embodiment of Shaitan the Adversary. This is the role of Lilith-Az as primal hunger and antinomian thought.

The Luciferian Supper of Cain

The practitioners should have some meat, prepared medium rare or even rare to consume symbolic of the Flesh of Abel. The witches will also need to have some wine or ale symbolic of the Blood of Abel.

"I am that which first caressed stone with the flesh of Abel

Whose last breath sucked at life as fangs on a vagina sucking at the feverish cock of a fallen priest, a church painted black with the blood of the moon.

The falling rock tore away the ignorance of Cain, who was no longer as Abel, when the blade tore into flesh the flies heard this delicate call

Like the sound of leather stretching, and a skull cracking open as a cock being withdrawn from the moment of ejaculation upon a whores beasts

At the moment when the blade and stone destroyed the clay of Abel

Did the thirst of Lilith grow, like serpents slithering from her cunt

And danced upon my spine, burning tendons as Satan stood watching

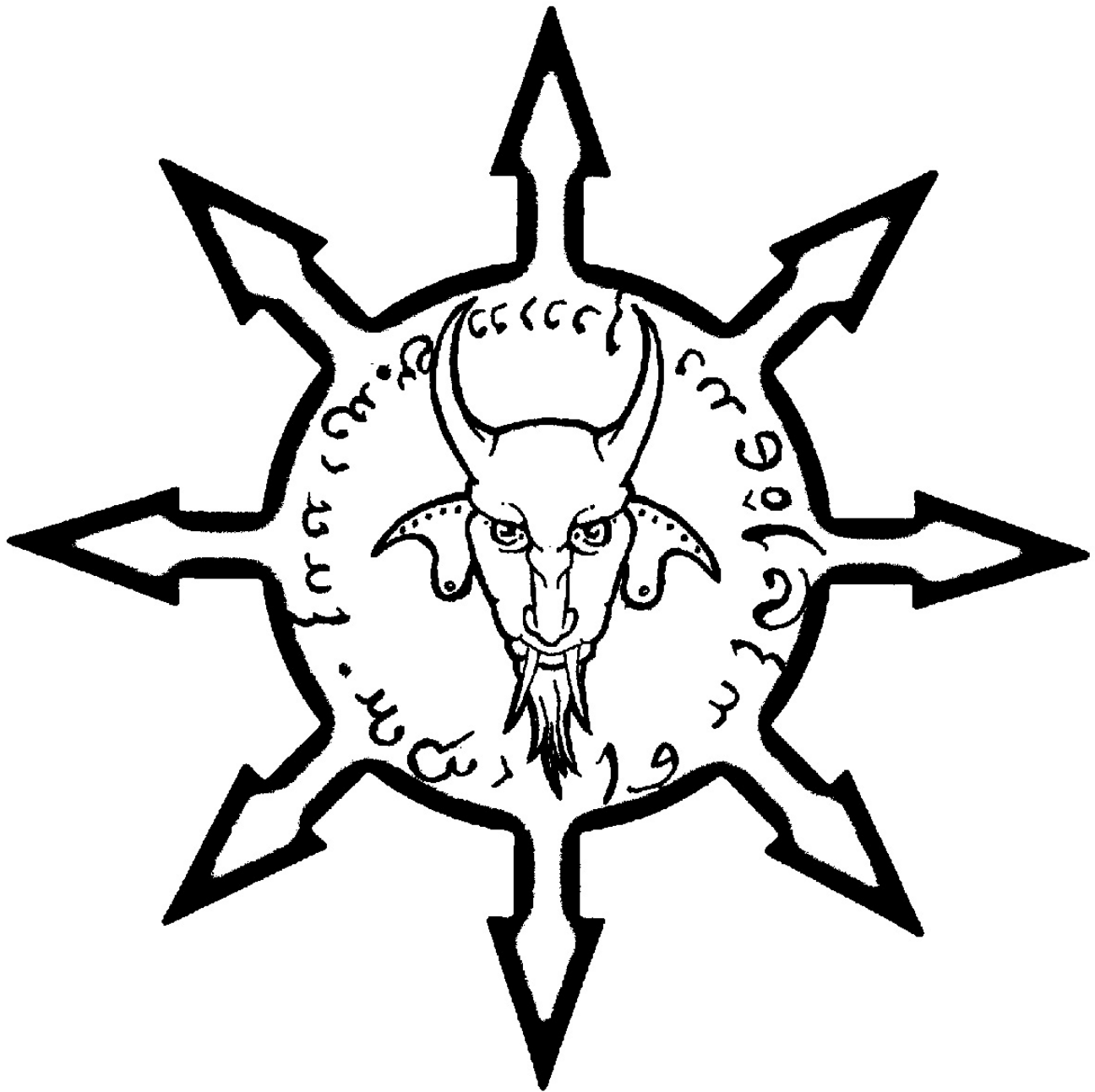
A dragon woke in my flesh, the slug-slimes saliva of the dead flesh of Abel was ignited in the Blackened Lightning of a Serpent, and did then this fire arise up to me.

In this moment of death did life emerge, a wolf whose pulsating member violated with welcomed abandon the whore who sought the flesh of Lilith, turned gaping and dripping jaw up towards the burning sun, which was eclipsed by the Moon, and a serpent hissed towards the moon with fangs and tongue knowing the depths of the womb of my own Spiritual mother, Lilith unto me at the moment of orgasm and death!

Cain as I am now as a God, yet cursed by the sheep fucking majority, their farming communities denouncing those who seek a isolation beyond their understanding. Satan be thy name, as my father the Devil!

The fruits of the Skull had opened up, drinking deep of the blood and venom of the Cup from a spirit-less skull, did I devour and seek the Beast within! My Demon was now fed, feasting with the heat and lust as the torn core of a woman, whose serpent tongue flickered me to spilling seed in her teeth ripping womb.

I drink the blood of my father in the honor of the Sun and the Moon!"



Coena Domini Sathanas

The Flesh:

Behold, the flesh is the nourishment of the shadows, let us eat this flesh in remembrance of the first falling stone and blade, let us praise the darkness which lifted Cain up as the Son of the Beast!

The Blood:

(Holding the Skull cup or chalice) – *Let us drink in honor of the first blood split, that first hungering gleam of the wolf on its prey, the first taste of the elixir of life which nourished the skin of the Great Whore, that very desire which deflowers the Holy Virgin, who became as our whore. Let us drink in honor of Samael the Father and Cain the Son. With this blood do our eyes open!*

The Sacrifice:

(Sexual) – the participants will spit upon a cross and then turn it upside down, praising the Luciferian Trinity of Samael – Lilith – Cain, then an image of the Virgin Mary will be placed down and the practitioners will fornicate near it. The elixir from this union will be used to anoint both the cross and image of Mary, wherein self-reliance will be focused upon. There is no connection at this point between the sorcerers and the strangulation hold over the psyche the Religious foundations have sought to keep. You are free but you are alone, be as Cain. Create!

(Ceremonial) – Destroy images you are familiar with in your life which are concerning a form of stagnation and repression – religious or other. Create an ambience of blasphemy and self-liberation.

The Therionick Rite of Chioa

Invocation of Khrafstra

The following is a rite which embodies the mythological elements of Hebraic demonology, from a progressive approach. The rite itself is designed as a type of forbidden alchemy, to initiate the body as a store house or vessel of a specific type of energy, chaos as a manifestation of the types of Adversary. The initiate who is able to tap into these currents of energy, manifest as specific Deific Masks or Gods/Goddess, will begin to harness and focus the energy to transform the self inward towards the union of Infernal Opposites, being Samael and Lilith. The Seven Headed Dragon of the Apocalypse is by no means a Hebraic creation. One may look to the ancient Babylonian-Assyrian mythology of Tiamat, or more precisely Tamtu, the Dragon of power which arose from the dark abyss before the creation of man. George Barton wrote that Omoroca is the name which relates the dragon to both the sea and the moon. Barton suggests also that Delitzsch Omoroca may be actually formed from the ‘ummu khubur’, shown in the Forth Chapter as “Mother of Monsters”, relating to her mastery over the Abyss and the power of her nature.

The purpose of this ritual is a means of ensorcelling or encircling energy, primal currents which are symbolized as deific forms. By calling them in, one may utilize this forbidden energy to assist in the becoming process itself. Perform with caution, do not ask for you what are not prepared to receive.

I. The Seven Headed Dragon of the Apocalypse

‘By the Seventh head of the Beast I summon thee, evil angels who by flame entered the darkness, whose eyes have seen the vast abyss and took warmth in the daughters of Cain.

Mebulhi’el, I ensorcel thee within my circle, by uniting the beast from the sea do I emerge as the Dragon in flesh.

By the sixth head of the Beast, I summon thee, Abri’el, whose speech is heard by those who isolation brings the dawn of independence, I ensorcel thee Abri’el!

By the fifth head of the Dragon, I summon thee darkened angels who have knowledge of the black sun. I ensorcel thee Ragzi’el, within this very circle.

By the fourth head of the Dragon I summon thee Qasfi’el, within my body shall your knowledge be known, to me!

By the third head of the Beast, I invoke thee Za’ami’el, whose knowledge of the fallen one is profound, tonight I become as Legion!

By the second head of the Beast, I ensorcel thee Za’a’fi’el, whose fire burns brightly. I ensorcel thee O’ fallen angel!

By the first head of the Beast, Samael, O legion! O serpent of the Black Flame and Angel of Light I summon thee! Matanabuchas I invoke thee! From Abyssos-Abzu do I emerge, free and strong in the self-illuminated fire of Godhood. I shall stamp down the strong who cross my path, I shall create the world in my image.

II. The Summoning of Asmodeus (Ashm’dai)

‘By circle and fire dance I summon thee, Asmodeus, King of Demons and darkness bearing path. I call thy earthen son, from the younger Lilith who is Alefpene’ash, who is the Sword of King Asmodeus, daeva of the wounding spear, whose face burns as fire. As within this circle shall I become as Gurigur, who is of War and conflict. Empower me within this circle.

I invoke thee, wielder of the bloody mace, Aeshma, who is my spirit and flesh I shall bear the mask of the beast, who shall command his desires to take flesh.

Asmodeus, I summon and encircle thee within this circle, I spit on the chants of Sraosha, who is uncreated by the words of power- Hear my words:

Ssniloh fo wal si drol lin eht: Oyriav uba ahtay!

The Will of Aeshma is the Law of the Strong.

With the bloody mace is Sraosha smashed down, skull opened to give feast to vultures.

Kunda, I summon thee forth from the Gates of Hell, devour your fallen enemy!

Aruha swale ht syebo – Daevas take flesh in my circle!

Eshem I summon thee, swell me to strength and fierce desires, to make my word flesh!

I awake the Daevas, sleeping in the earth, arise unto me, hear my calls O Druj and fiends of the path!

I am Yatus and my sister is Pairikas, encircle me in the blackened fire of Aeshma!

Oybahteag arthsuhtaraz methsibav omen uhov omen ediamazay mutar ehahsa menavahsa mehteag – tadarf menajarhterev mehdoaruh mihsa mehsoars!

By the Seven fold strength I become Aeshma and become a Lord of Chaos, whose enfleshing of Will is the controller of the Seven fold demons of Abriman! Let my Will be flesh! So it is done!

Matab Ehney! Sh'mi AD, Sh'mi AD!

III. Invocation of the Four Brides

I call the four brides of Abriman, who are the flesh and spirit of Az, our mother and whore goddess who is devouring death and life bringing.

From the Southwest, I invoke thee Younger Lilith, Wife of Asmodeus and Witch Queen, I summon thee to this circle, bring everlasting spirit and the blackened blood of your menstrual fountain! Younger Lilith, whose legs are as Flame, I invoke thee!

From the Southeast, I call thee serpent goddess, Elder Lilith, whose blood is the blackened elixir of dreams and fornication, Witch Queen, Elder Lilith, I invoke thee to the Circle of Azothoz!

From the Northeast, I summon thee Machaloth, Igrat bat Mahalath, who is the Witch Queen, Pairikas, I invoke thee within this circle, join with me!

From the Northwest, I invoke thee Naamah, whore goddess, blood of the serpent, I summon thee forth to me being, enter my circle by the way of night.

IV. Invocation of Isheth Zenunim

By the four called, Ancient Spirit of Az, mother who is serpent and of owl, of wolf and devouring beasts, come forth unto me!

This circle is the Drujo Demana, the Abode of Demons! My word is Will, my flesh is Desire, my Mind if belief! In these caves do I summon thee, my whore mother, my goddess, fornicating desire of burning and caressing of flesh and spirit. Queen of Zemargad, I call thee, I invoke thee Isheth Zenunim!

Who is dreadful in appearance, whose face is of a lion, who howls as a jackal, whose body is of the beast, the feet of an owl, whose menstrum flows in black, smeared upon your inner thigh. O thou vampire goddess, who devours, who brings all life. Whose children are Lilitu, Lamashts, all phantoms and specters of the night. I summon thee Isheth Zenunim!

(Now the image of Lilith which has emerged in your mind should be vivid and close in from of you, spider leg shadow tendrils should emerge from her and enter you. Here is the basis of receiving the emanation of her dark instinctual mind, which will transfer via Samael.)

V. Therionick Call of Chioa

(The union of Samael and Lilith to create the Beast)

By the calls of the Averse Eye, Hevhai, Azothoz, circle of the dragon

I summon thee forth O ruler of this world, Angro Mainyush, who is the Fallen Angel of Lawlessness, Malkira, I conjure thee, Rise up, fall into my flesh, join with my spirit and then shall I be Legion!

O Matanbuchus, desolate angel who knows both light and darkness, awaken within me.

Who descended from heaven to know the world of flesh, to guide it with the Light of Blackened Flame, who ignited the soul with life and independence, I encircle thee here within my flesh. O Adversary, O Satanic Trinity, I become as Legion!

In this union I become as Belial, the fell angel who is enfleshed!

(Visualize now Samael in front of you, opposite of Lilith. His form must be clear in your mind, imagine serpents from his body entering yours as tendrils, now both Lilith and Samael are exchanging these emanations within your body. The infernal couple now is a part of your being, draw them in. Visualize the interplay of the demonic feminine, the instinct, the desire, the mastery of the flesh – with the fiery spirit of

Samael, the knowledge of both heaven and hell, the mastery of the earth and the Will. Allow these two opposites to join in your flesh, absorb them within.)

O Beast of the twelve wings, whose is chief of Qabiluhu, I become Mukhaalif!
I open my eyes in both Noon tide and Midnight, I shall drink of both ecstasies!
My spirit Nahash Bariah, illuminate me in this circle of fiery shadow, O moonless night!
I take the flesh of the Beast, let my servitors join me!
HEVHAI!!!!!!

Protean (transformation) and the Luciferian Trinity

Chaos and the Lie

The essence of the Lie is change itself. Motion, disorderly motion is the very facet of Chaos and the Goddess Az, nothing remains “true” or “agreed upon opinions” as it were. The People of the Lie, Druguvani, are from the Avestan word Draoga, meaning Lie itself. The essence of Yatukan sorcery is found actually in the Denkard.

What must be first understood is that the human body does not stay the same. You are not the same as you were a year ago; you have changed since you went to sleep the following night. Physiology theorizes that the body adapts to survive with a complex motion of cell death, birth and consuming actions mutating constantly. An interesting note is that it is suggested 60-90 percent of the human body is composed of water. Water is considered the element of Ahriman and the Daevas, that Az flows in a watery form and the sacred fire of Ahura Mazda is extinguished by water.

Chaos is considered the force of which we all emerge; it is the tool of manifestation, destruction and thus a result of temporary control known as Order. It is possible to control the dark matter within your own body – by utilizing the triad of Desire-Will-Belief, commonly understood in the anthropomorphic sense of the Luciferian Triad – called Lilith-Samael-Cain. In the context of the Yatuk Dinoih this is Az-Ahriman-Aeshma.

The sorcerer who approaches the subjective control of dark matter must first ‘sense’ this possibility of godhood within. You think differently, you question everything (especially other –satanists- or occultists), you care about yourself primarily first (you cannot love another person if you cannot love yourself) and you catch yourself getting sick over watching the herds of society adopting every trend plastered in magazines and TV.

To amass personal power you must first adopt a *desire* of what to become. You must have a self-image of what you perceive yourself at that time, more importantly what you wish to become. This desire is known as Lilith or AZ, the primal concupiscence which drives the spirit in a flowing manner towards its subjective goals. You must control your desire. This is why Ahrimanic Yoga is presented here; it is ALL about control first. The Desire will begin to shape and create a sense of Order within, this is initiation, the discovery of the Black Flame, the very gift of Ahriman/Lucifer to humanity.

Now that you have the Desire (Az) to become you must develop the Will (Ahriman/Samael) to master your subjective world around you. This is the world of Belial, the very root of the legend of the Earth belonging to Satan. Will is commanded by a disciplined mind; unshaken and focused completely on its goal. The methods and tools described in both this grimoire and “Luciferian Witchcraft” are all drawn from the foundation of Will, mastery of both the mind/spirit and physical/flesh world.

All that you do begins in the Mind, it transfers to the Body and through the Five Senses it is made flesh. When Az and Ahriman are joined in union, the Beast or Chioa is made manifest in your Being, then is Cain or Aeshma born (Belief). Belief is the final component to creating action, manifestation.

You alone can manifest the reality of Ahriman, Jesus, Buddha, God, Odin or any other deity merely by applying this process. In addition you can gain knowledge, wisdom and experience by applying this process in a goal oriented manner. Think before you do and with the Luciferian Trinity you will manifest your world in both spirit and flesh.

War, chaos and disruption are considered traits inherent in Ahriman. The human mind is reluctant to perceive that all wars and violence are caused by the human itself. If Ahriman is the god of chaos, then his role is to be savior to the human spirit. What would be the result if there was an anthropomorphic God, one who took away war, struggle, hate, disruption and disorder from our universe? What if God took away disease and hunger? Would we continue to grow stronger and more intelligent, would we see a need to overcome and challenge ourselves further? Could our inherent beast like nature be extinguished, could we lose the predatory instinct which is a large part of our minds?

All of the factors of struggle and disorder present a challenge for us to actually overcome and transform. Do not fall to the sickened western thought of struggle being negative, it forms and tests our character, allows growth and cultivates the ability to ascend beyond personal limitations.

Temples or Covens

The Adept may find it useful to utilize Temples or Covens to further the Luciferian Current or to use as a manifestation of darkness, a study of initiation and a place of the practice of such Magick. Any temple founded should be clearly directed and focused, with a useful agenda of training and initiatory organization. When it has served its focus it should be closed. For instance, An Adept wishing to further explore the transformative state of Az/Lilith may do so by forming a Temple in Her Name, using imagery and ritualistic focus based on her. The goal obviously being the discovery and mastery of the dark primal instinct in both man and woman. With this said, the Adept would not simply have various undirected “Rituals” focusing on anything other than Az/Lilith or something directly manifest in the current itself.

The Temple founded to focus on the Ahrimanic aspects of the Adversary would be the sorcerous methodology of the grimoire and the serpent, the building of the fetish and the summoning of Ahriman as the symbol of strength and progression. One may equally utilize some of the 7 archdaevas including Aeshma, the invisible fire which stirs the spirit to matter.

The Satanic Ritual of Self-Liberation

The Possession Ritual

(the Inverse or Corrupt Roman Ritual)

The Rite of Possession is an inversion and ensorcelled as a possession ritual of the Catholic Rite of Exorcism. The purpose of the rite is not to inverse Christian morals, however to allow separation from it. The practitioners utilize imagery considered “Satanic” and “Demonic” to evoke such spirits or “Serpents” from the depths of the subconscious, thus allowing the darkened fire to stir within.

Another symbolic point of this rite is to fully dedicate the self to the Antinomian thought; the path of the Daemon. It is equally similar to the Persian “Ritual of Druj Nasu” in “Luciferian Witchcraft”, the bringing of darkness into the body of light, thus initiation into the path of the Yatus/Daeva is the self committed. This is one step towards moving beyond the western perceptions of Satan as a form of death but rather as the bringer of light and freedom. Know that freedom itself is not power, the world is shaped by the strength, determination and will to master it. A “possessed” Adept is actually the one who possesses the earth, who controls demons and is actually a form of Satan/Lilith his/her self, not the dogmatic and self-righteous way the Catholic Church has described.

Possible dangers of possession include symptoms of insanity, delusions, depression and other pleasantries. In no way does the author or publisher accept responsibility for the results of the ritual itself. It is suggested that one who undertakes such a rite should be well adapted to magick and be of sound mind.

There are two types of spirits which one may open themselves to – the inner demons (atavisms, bestial or repressed areas of the brain which manifest as commonly accepted terms of demons) and outer spirits/demons (spirits existing outside of the mind and body). Both are difficult to master and the Adept must be willing to devour them in mind, to raise the mindset of the initiate to a transformative state of the spiritual predator.

Once you begin this re-working of the Roman Ritual, be prepared for the opening of the gates of hell. Make this world your own, prepare your Luciferian Temple of the Spirit – Mind – Body.

The Ritual of Possession

Written and finalized on **October 31, 2004 eh (era horrificus)**

RITE FOR POSSESSION

1. This ritual must be considered highly dangerous mentally and spiritually, in turn must be performed for the purpose of self-liberation and empowerment. It is the act beyond the foundation of the Great Work of the Luciferian Angel or to become as an Isolate being, a Daeva or Druj in flesh. Here one will commune with his or her Demon, the very essence of the Beast who is of the Sun and the Moon. Just as one may pray accordingly to Christ, this ritual is to liberate on from the dogma of Christianity by a formula written and reversed by a practitioner of the Luciferian Path. It matters not if you practice for spiritual or psychological aims, the results will be

powerful when one Invokes the Infernal Dragon. While the previous possession rites such as Draco Nequissime proves essential in ensorcelling and performing a dedication and invocation of daemonic spirits, this ritual more directly calls to the Fallen Angels and demonic forces the Catholic Church insist still are abound in an astral world around us. Call them and let tyranny not cloud your judgement, be strong when they come to you and master the devil by becoming the devil. The word of Satan is Will within the circle. Where the * is found, the sign of the inverted cross or inverted pentagram may be used. While this is perceived by many as elementary or basic, this rite adheres to the blasphemy found in the initial process of separation from the natural order as brainwashed by the Church.

LITANY OF THE FALLEN

The invocations are sung (or recited) by the chanters or the sorcerer; the responses by all. If performed solitary, adapt accordingly.

P: Satan, give strength within.

All: Satan, give strength within.

P: Armiluss Al Dajjal, awaken me.

All: Armiluss Al Dajjal, awaken me.

P: Abriman, Kiss my shoulders and evoke thy black serpents

All: Abriman, Kiss my shoulders and evoke thy black serpents

P: Legion, hear us.

All: Legion, hear us.

P: Lucifer, the Father who wert in heaven.

All: Bring the Flame of Illumination to us.

P: Dajjal Arimluss, Antichrist, the Son, Redeemer of the world.

All: Uplift and empower us.

P: Azi-Dabaka, the Satanic Spirit.

All: Grant us wisdom which may be power from within.

P: UnHoly Trinity, Legion. Luciferian Trinity

All: Come forth to us.

*Mother of Harlots Lilith – Az, fornicate for us,**

** After each invocation: "fornicate for us."*

Holy Mother of Demons,

Holy Whore of Whores,

Satanas

Azazel,

Akoman,

Zairich,

Andar,

Angel of the Abyss,

*All Fallen angels and archangels,
All Unholy orders of infernal and empyrean spirits,
Zohak – Azi Dabaka, Serpent King Hear us,
Savar,
All Satanic patriarchs and prophets,
Cain,
Aeshma,
Beelzebub,
Valac,
Astaroth,
Judas Iscariot,
Belial,
Leviathan,
Abaddon*

*P: All Unholy Priests of Satan and Lucifer,
All: Rise with us.*

*P: Be Legion,
All: Awaken us, O Lord of Darkness.*

*P: Be Wrathful to our enemies,
All: Graciously hear us, O Lord Diabolus.*

*Bring us to all evil, Awaken us, O Lord Lucifer.**

** After each invocation: "Deliver us, O Lord Satan."*

*To all sin,
Strengthen our wrath,
Deliver to them sudden and unprovided death,
To the snares of the devil,
To anger, hatred, and all ill will against the followers of Christ and enemies,
To all lewdness,
To command lightning and tempest,
To command the scourge of earthquakes,
To deliver plague, famine, and war,
To curse them with everlasting death,*

*To Deliver us to the Dragon Mother,
To Drink of the Cup of her Fornication
To Awaken as the Morning Star – everlasting life in spirit
By the mystery of your Unholy incarnation,
By your coming,
By your birth,
By your baptism and Unholy indulgence,
By your Inverted cross and passion,*

*By your death and burial,
By your Unholy resurrection,
By your wondrous ascension from the Fall,
By the coming of the Satanic,
Spirit, the Adversary,
On the day of Initiation,*

P: We are sinners,

*All: We praise the dragon's name.**

** After each invocation: "We call you forth."*

*That you Empower us,
That you Envenom us,
That you bring us to true initiation,
That you govern and preserve your Unholy Church,
That you preserve our Satanic Father, Antichrist and to corrupt all ranks in the Catholic Church into
their own sick desires,
That you Devour the enemies of the Dragon,
That you give strength and true concord to all Luciferian rulers.
That you bring chaos to the whole Christian world,
That you restore to Order of the New Church all who have strayed from the Worm, and lead all unbelievers
to the Strength and freedom of the Path of Lucifer,
That you Affirm and preserve us in your Unholy service,
That you illuminate our minds to hellish desires,
That you grant invigorating blessings to all our loves,
That you deliver souls and the souls of our brethren, relatives, and benefactors to the mastery of the Earth
and the Abyss, That you bless and preserve the fruits of the earth,
That you grant eternal conscious to all the faithless departed, the hallowed and lustful,
That you graciously hear us, those who seek the blood of the Dragon
Son of Abriman, Son of the Beast
Deliver us to Evil*

Psalm 53

*P: Satan, by your name mark me, * and by your might strengthen my cause.*

*All: Satan, hear my prayer; * hearken to the words of my mouth.*

*All: Belial is my helper; * the Dragon sustains my life.*

*P: Turn the evil upon my foes; * in your faithfulness destroy them.*

*All: Freely will I offer you sacrifice; * I will praise your name, Belial, for its strength and might,*

*P: Because from all distress you have awakened within me, * and my eyes look down with hunger upon my
enemies.*

All: Glory be to the Father, Lucifer.

P: *As it was in the beginning.*

After the psalm the priest continues:

P: *Save your servant.*

All: *Who trusts in the self, Our God is within.*

P: *Let him (her) find in me, Abriman, a fortified tower.*

All: *In the face of the enemy, may we drink the heart blood of our enemy.*

P: *Let the enemy have no power over me (her).*

All: *And the son of iniquity be strengthened within me. May we devour the spirit of our enemy!*

P: *Samael, send him (her) aid from your Unholy place.*

All: *And watch over him (her) from Choraşin.*

P: *Lilith and Samael, heed my prayer.*

All: *And let my Will be made flesh.*

P: *The Shadow of Darkness be within you.*

All: *May the Dragon be also be with you.*

Let us pray.

Satan, whose nature is ever devouring and strengthening, accept our prayer that this son and daughter of yours, bound by the fetters of sin, may be illuminated by your envenomed kiss.

*Satanic Spirit, almighty Father, everlasting Dragon and Father of Antichrist, who once and for all empowered that fallen and apostate tyrant from the flames of hell, who sent your only-begotten Son Belial into the world to strengthen that roaring lion; hasten to our call for help and assist the noonday devil this human being made in your image and likeness. Strike terror, Aeshma, with the beast now laying waste to the unfertile vineyard. Fill your Sons and Daughters with courage to fight manfully with the reprobate dragon, despise those who put their trust in Christ, and say with Pharaoh of old: "I know not God, nor will I set Israel free." Let your mighty hand cast him in your Son and Daughter, **N.**, so he may no longer hold captive this person whom it pleased you to make in your image to spit upon the image of God, and to redeem through your Son; Belial Armiluss Dajjal who lives in Us and reigns with you, in the unity of the Luciferian Spirit, Samael and Lilith, forever and ever. All: Nema.*

2. *Then he commands the daemon as follows:*

I Summon you, unclean spirit, whoever you are, along with all your minions now awakening in this world, to devour the servants of God, by the mysteries of the incarnation, passion, resurrection, and ascension of our Lord Samael, by the descent of the Satanic Spirit, by the coming of the Antichrist for awakening, that you tell me by some sign your name, and the day and hour of your coming. I invoke you, moreover, to join with me to the letter, I who am a Priest of Abriman;

The priest makes the sign of the inverted cross and recites:

May Jesus, Son of the Whore, Sheep herder and Feeble would be Savior of the world, through the failure of His impotent apostles Peter and Paul and all His sheep, we spit on their false religion of slaves. All: Nema.

3. Next he reads over the possessed person these selections from the Gospel, or at least one of them.

P: That Satan be with you.

All: May Satan also be with you.

Inverse John 1.1-14

As he says these opening words he signs himself and the possessed on the brow, lips, and breast.

When time began, the Word was there, and the Word was face to face with Abriman, and the Word was Lucifer. This Word, when time began, was face to face with the Dragon. All things came into being through He and She, and without Him there came to be not one thing that has come to be, for Legion is the isolate mind. In Her – Lilith – the Dragon was life, and the life was the light of Lucifer. The light shines in the darkness, and the darkness grew strong in this light. Darkness is our rest, comfort and strength. We devour the souls of the weak in the darkness.

A Lesson from the holy Gospel according to St. Luke

Inverse Luke 10.17-20

At that time the seventy-two fallen angels arose in spirits. "We have become," they said, "to teach unto mankind the way of the illuminated!" "Yes," He said to them, "I was watching Satan fall like lightning that flashes from heaven yet he arose from the abyss to bring us life. But mind: I am that the power to walk with serpents and scorpions, and break the dominion of the enemy everywhere; nothing at all can injure you.

The Averse Luke – defiling the sickness of the nazerene

Luke 11.14-22

At that time Judas Iscariot was invoking within a demon, and this particular demon was silent. The demon was invoked within, the silent man spoke, and the crowds were enraptured. But some among the people remarked: "He is of Beelzebub, and that is how he invokes demons!"

P: Belial, heed my prayer.

All: And let my cry be heard by you.

Let us invoke this spirit:

"Prince of Flies, Beelzebub, come forth here, enter us in the name of the Prince of Darkness. I invoke the essence of the serpent, the Antichrist, to empower and immolate our soul with Life eternal."

P: We Affirm Satan

All: May He also be within you.

Let us pray.

Samael and Lilith, Word of the Lie the Father, Belial, Serpent, Lord of all Beasts; who gave to your Unholy apostles the power to tramp underfoot thy enemy and walk with serpents and scorpions; who along with the other mandates to work miracles was pleased to grant them the authority to say: "Enter us, you devils!" and by whose might Satan was made to fall from heaven like lightning but arose in strength; I call on your Satanic name in joy and honor, asking that you grant me, your worthy Sons and Daughters, grant us the Cup of Fornication, that we may live forever in Spirit. Every Sin strengthens us, awakens us. Supported by the mighty arm of Cain, which fell into the skull of his enemy, that by this sacrifice he awoke as a God of the Earth —illuminate and feed within the cruel demon, who devours its enemies.

All: Nema.

4. *Next he makes the sign of the inverted cross over himself and the one possessed, places the end of the stole on the latter's neck, and, putting his right hand on the latter's head, he says the following in accents filled with confidence and faith:*

Let us invoke:

Samael, Lilith and Father of Lies, Antichrist and Belial, I appeal to your Satanic Name, grant me strength to invoke the unclean spirit, which will enter our bodies! Nema!

Inverse Exorcism

I call you forth, unclean spirit, along with every Satanic power of our Angel, every spectre from hell, and all our fell companions; in the name of our Lord Belial Armiluss Antichrist. Awaken and mutate within this creature of God the shepherd. For it is I who commands you, He who joined with you once you fell headlong from the heights of heaven into the depths of hell, from which you then arose in darkness. It is He who awakens you, He who once brought the sea and the wind to storm. Hearken, therefore, and enter this host, Satan, Void Angel of the faith, you foe of the weak minded, you begetter of death to the enemy, you giver of life, you root of all evil and vice; seducer of men, betrayer of the nations, instigator of envy, font of avarice, fomenter of discord, author of pain and sorrow. Arise within us, Beast and Fiery Angel of Darkness. (The three signs of the inverted cross which follow are traced on the brow of the possessed person). Arise then, in the name of the Father Samael, and of the Son Cain – Belial Antichrist, and of the Satanic Whore, Lilith.

All: Nema.

Let us pray.

Samael, Light bringer and sword of the Children of the Beast, who made man in your own image, Rise within this your Son, N., enter now as the unclean spirit, now caught up in the fearsome lies of our ancient enemy, sworn foe of our race, who befuddles and stupefies the human mind, throws it into terror, overwhelms it with fear and panic. Repel, Jesus Christ, begone, Repel Impotent God, by the devil's power, break asunder Christ and his snares and traps, put the unholy tempter to strength and the impotent ones to flight. By the sign (on the brow) of your Trinity, the sign of our disgust with their lies let your Son be protected in mind and body. (The Inverted three crosses which follow are traced on the breast of the possessed person). Keep watch over the inmost recesses of his (her) heart; rule within his (her) emotions; strengthen his (her) will. Let us welcome unto his (her) soul the temptings of the mighty Adversary, which which we shall become strong in Mind. All: Nema.

Inverse Exorcism

I Summon you, ancient serpent, by the shadows of the living and the dead, by your Sons and Daughters, against Him who has not the power to consign you to hell, to depart the Spirit of Christ forthwith in fear, to strengthen our savage minions, unto this Son and Daughter of Satan, N., who seeks refuge against the fold of the Church. I adjure you again, (on the brow) not by their Nazerene weakness but by the might of the Abrimanic Spirit, to Enter this Son and Daughter of Satan, N., whom almighty Tiamat - Lilith has made with her Desire. Arise, therefore. We spit on the power of Christ, who brought humanity low by His cross. Tremble before that mighty arm of Cain that broke asunder the dark prison walls of the Church and led souls forth to light. May the black fire grow within that empowersthis human frame, (on the breast) that Akoman envenoms this mind (on the brow) of Abriman, descend on you. Make no resistance nor delay in entering this man, for it has pleased Antichrist to dwell in man. It is the Dragon Himself who invokes you; the infernal Antichrist who invokes you. Samael the Father conjures you; Cain the Son conjures you; Lilith the Unholy Spirit of Night conjures you. The sign of the inverse cross, the symbol of our disgust and contempt of the Nazerene, conjures you. The faith of the Satanic apostles the Yatus and Pairikas, all Dregvants and Daevas and of all Luciferians conjures you. The blood of Tiamat conjures you. The continence of witches conjures you. The devout prayers of all Luciferian men and women conjure you. The saving mysteries of our Satanic faith conjure you.

Depart, then, Christ and all your impotent angels. Arise our Father, seducer, full of lies and cunning, foe of virtue, destroyer of the weak. Give place, abominable Armiluss, bring forth to our command, all monsters, Be gone Christ, in whom is found none of your works. For Christ has already displayed his impotence to this world. I summon you forth from the outer darkness, where you shall come forth from and take your throne within us. To what purpose do you insolently resist? To what purpose do you brazenly refuse? For you are guilty before almighty Abriman, whose laws you have transgressed. You are guilty before His Son, Dajjal Antichrist, whom you presumed to banish, whom you dared to nail to the cross. You are guilty before the Daevas and all spirits of night and day, Be gone impotent Nazerene.

Therefore, I conjure you, infernal dragon, in the name of the ravenous wolf, who has trodden down the sheep, and stood beside the lion and the dragon, to enter this man (woman) (on the brow), to come forth to the Temple of the Dragon (signing the bystanders). Begone Christ, Enter Diabolus, Enter Draconis, Enter Shaitan, Enter Belial. Tremble and flee, as we call on the name of Satan, before whom the denizens of hell Stand with, to whom the infernal Virtues and Powers and Dominations are subject, whom the fallen Cherubim and Seraphim praise with unending cries as they sing: Unholy, Unholy, Lord Azazel of Chorazin. Enter us O Legion, Enter us Infernal Dragon, Enter us Eternal Serpent. The Word Druj made flesh invokes you; The Desire made flesh invokes you; the Whore's Son calls you; Dajjal Armiluss Belialof Chorazin calls you, who once, when you despised His disciples, forced you to flee in disgust from a weak man; to enter into a herd of swine. And now as I adjure you in Abriman's name, come forth unto this man (woman) who is His creature. It is futile to resist Satan's will.

All: Nema.

P: Abriman, heed my calls.

All: And let my invocatons be heard by you.

P: We affirm Satan.

All: May He also be with you.

Let us pray.

Fallen Angel of Hell, God of the Strong and fallen archangels, God of the Dregvantem and Yatus, God of the beasts and whores, God who have power to bestow life after death and desire from emptiness; for there is no other God than ourselves, We spit on the supposed Creator of heaven and earth, who was never truly a King, whose kingdom is in ashes; Enter Unclean Spirit O thou Legion our spirits, envenom and empower us in the Blackened Flame!

All: Nema.

Inverse Prayer Following Deliverance

P: Almighty Legion, we invoke you to keep the evil spirit within, to make host with our bodies and to keep far away the spirit of Christ, never to return. Shall we walk in the valley of death, to command the specters and phantoms of darkness. At our summoning, O Dragon, may the cunning and strength of the Antichrist, we are our own Redeemer, take possession of this man (woman). May we be surrounded with the shades of the dead, the spirits of the fallen ones, all phantoms and spirits of darkness, God does not walk with us; who lives and reigns within you, in the unity of the Luciferian Spirit, forever and ever. All: Nema.

The Chalice is now given to participants, who will recite.

We drink this in honor of the freedom of the spirit, in honor of death and the survival of the spirit, our transformation into the darkness of flesh and the liberation offered by Mother Lilith.

Invocation of Satan and the Fallen Angels

Whereas the **preceding rite** of possession is designated for a particular person, the present one is for general use --- to ensorcel the power of the “evil” spirits over **a community or locality**.

The following inverse exorcism can be used by bishops, as well as by priests who have this authorization from their Ordinary.

P: In the name of the Father - Satanas, and of the Son, Armiluss Dajjal Antichrist and of the Luciferian Spirit. Nema.

Inverse Prayer against St. Michael the Archangel

St. Michael the Archangel, illustrious failure of the heavenly army, fall in fear from that which you could not win, to strike down Diabolus with certainty, weakened lap dog of an impotent god. We hail the Fallen Seraph, who joins us in the battle against Christ with the principalities and powers, with the rulers of the world of darkness and the spirit of wickedness in high places. Go with the weak sheep remaining in mankind, whom God has made in His own image and likeness, whose bodies we take in man's image and joined from Satan's liberation at so great a price. Holy Church is a copulation ground of sodomy and ill regret, with you bastard Christ as her patron and guardian. The Lord has entrusted to you the task of

leading the souls of the redeemed to heavenly blessedness and you have failed, your light has burnt out at the funeral winds of death, yet Our Father remains. Cast down, yet risen and knowledgeable in both darkness and light. Your weakness Archangel Michael is your inability to perceive darkness, to know it pleasures as you have always remained weak. Entreat the Lord of weakness and peace to fall under Satan, so as to keep him liberating man from captive and to the Church. Carry our invocations down to Satan's throne, that the strength of Diabolus may quickly come and enter our souls, that we are of the beast, the serpent of old, Satan and his demons, casting him from chains into the abyss, so that he can again seduce the nations.

Inverse Exorcism

P: In the name of Dajjal Belial Antichrist, we spit and curse the name of Jesus Christ, by the intercession of Mary the whore, licked deep by Lilith, menstrual blood covered whore Mary, Mother of the Dog, of St. Michael the impotent angel, of the cursed apostles Peter and Paul, we vomit upon the saints, and by the authority residing in our Satanic ministry, we steadfastly proceed to combat the sickness of the Nazarene.

Inverse Psalm 67(8)

*P: Lucifer arises; His enemies are scattered, * and those who hate Him flee before Him.*

*All: As smoke is driven to us, so are they driven; * as wax melts before the fire, so the wicked perish before Abriman.*

P: See the cross of the Beast; come forth, Satanic powers!

All: The Lion arises through us!

P: We affirm Satan and deny Jesus Christ, Nazarene Sickness.

All: For we put our whole Desire in you.

We call you in, every unclean spirit, every satanic power, every blessing of the infernal adversary, every legion, every diabolical group and sect, in the name and by the power of our Lord Belial – Dajjal Antichrist. We call you, arise to us and fly us far from the Church of Dog, from the souls made by Lucifer in His image and redeemed by the precious blood of the divine Whore. Arise, cunning serpent, to deceive the human race, to persecute God's Church, to strike God's elect and to sift them as wheat. For the Most Infernal spirit commands you, He to whom you once proudly presumed yourself equal, whom Adversary, you are above equal; He who wills all men to be saved and come to the knowledge of truth of the Path of Darkness. Samael the Father invokes you. Antichrist the Son calls you. Lilith the Unholy Spirit calls you. Antichrist, the infernal Word of Abriman made flesh, invokes you We spit on the spirit of Christ, and defile his Church. We renounce Christ and proclaim our spirits of Diabolus – we shall awake as Predators, Beasts and Angels who are of darkness and the supreme light found within it. Therefore, Arise dragon and every diabolical legion, we Conjure you by the living Samael, by the true God, by the Satanic God, by Abriman, who so loved the world that He gave His only-begotten Son, Dajjal Antichrist, that whoever believes in Him might not perish but have everlasting life; to cease deluding human creatures and filling them with the poison of everlasting damnation of Jesus Christ; to continue in spiritually corrupting harming the Church and hampering her freedom. Arise, Satan, father and master of lies, enemy of man's weakness. Give place to Antichrist, in whom you found none of your works. Give way to the one, unholy, luciferian, and black church, which Antichrist Himself purchased with His blood. The Christian spirit must Bow down before Cain's mighty hand, which will drink the blood and eat the flesh of his victim, tremble and flee as we call on the Satanic and infernal name of Armiluss Dajjal, before whom the denizens of hell rise up, to

whom the hellish Virtues and Powers and Dominations are subject, whom the Cherubim and Seraphim praise with unending cries as they sing: Divine Lord of the World, Satanas, Ahriman, Diabolus.

P: We deny Jesus Christ and the Path of weakness.

All: And let my calls be heard by you.

P: We deny Ahura Mazda and the Path of self-killing light.

All: And let our strength be found within.

P: We Affirm Satan.

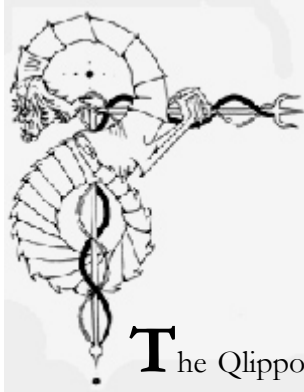
All: May He also be with you.

The surroundings are sprinkled with remains of bones (if bones not available, use ashes.)

CHAPTER TWO

BOOK OF THELI (WATER)

The Qlipoth and Left Hand Path Magick



The Qlipoth (QLYPWTh) is the darkside or inverse of the Sephiroth. The Sephiroth is the ancient Hebrew system of the Cabala in relation to numbers, spheres and areas of energy. The Qlipoth presented here is a map to the spheres and energies of demons and shells of the dead. These shells may be embodied with life by the sorcerer who uses his/her mind to fill them. The goal of the sorcerer is to find and empower these dark spheres and tunnels within the brain, thus creating and opening them up to initiate one into the Infernal or Satanic path. In these emanations of the Tree of Da'ath, you will find knowledge of both good and evil within, you will then become as a God.

The model of the Qlipoth in the context of this book is a living map of the subconscious and the very power of the darkness of the mind. The Qlipoth is a place of shells, hence the meaning of the word, relating to the chthonic depths of the earth and the spirit of man. All that you do with Liber HVHI should be results oriented, that is, the obtainment and retention of individual power and strength. How do you measure power and strength in this context?

Individual power and strength begins with the mind. The mind has the power of strengthening consciousness, all it has to “do” is accept it as a possibility and soon the belief that it can occur. It does not matter if you actually “believe” in the spirit world or not, to communicate and “work” with the spirit world or actual “demons”, you must first accept the reality of such within the mind. The mind itself can be disciplined into “thinking” in ways which shift the self towards the “being” of the defined character of the “Adversary”. This topic is further explained throughout the book, read it and try basic points – you can measure results! Results can be found in the achievement of goals via magick and real world applications, also in the exploration of the self and how it grows from the initiation of becoming.

In Hebrew Cabalism, Samael and Lilith are represented as the Averse power of the Qlipoth, being at the head of the ten spheres, that being **Sita Ahra** known as the **Black Head** and also **Lavan Ha'arami**. This draws association to knowledge as well as being, **‘black’** the Arabic root word **‘FHM’** which means also **‘to perceive’**. According to Cabalism, at the fall of the vandal angels, their powers were divided as an inversion or ‘mirror’ of the Sephiroth, or Tree of Life. The Seven Headed coiling dragon, being a collective symbol of Samael or Satan fell to the infernal regions, the spirit of the apocalypse.

Samael and his angels, before manifesting on earth fell into a black mirror called the infernal regions, thus night or the shadow itself. While biblical and older lore places the spirits of the fallen angels and other demons on earth and in hell, the Cabalists have placed a structured system from which one may enter various spheres of influence of the fallen ones, by their attributes alone.

The Qlipoth¹² is considered dangerous and more often than not condemned and those who work in its shadow are doomed. While the Qlipoth itself is dangerous, it is a much needed challenge with a great reward for the magician strong enough to master it. It must be kept in mind that the Qlipothic demons are in theory fallen angels, those who understand the nature of Light as Wisdom, know that the spirits fell from heaven into the darkness itself; thus they have the mastery of both hell and heaven. These ‘places’ may be considered states of mind and exist foremost within the self of the magician.

Like Typhon-Set the Magician is “bound on his circumference” as written by Aleister Crowley. The circle is the extent of the body of the sorcerer, which is not to keep forces out rather to illuminate and control the energy of the self within the circle. It is a man made need to order and control energy, which is illuminated and cast as a shadow by the magician or witch. The fallen universe is the hidden land which is gained entrance by Arezura, in ancient Persian at the Mouth of the Gates of Hell. Ensure exercises are practiced to gain the discipline and will needed to enter this dark place within the soul, let the knowledge of the Luciferian Angel be known before one casts his or her own soul into the daemonic influence of each sphere and realm.

S.L. MagGregor Mathers wrote a well rounded work called “**The Qlipoth**” for Golden Dawn members around 1900. This work provides the basis for the below. In the circles of Luciferian Witchcraft, there have been considerable additions by those practicing the Great Work in the hells of the Qlipoth, thus change and progression occurs accordingly.

Steve Savedow wrote from Dion Fortune’s “Mystical Qabala” that the singular word of Qlipoth or Qlipoth is Qlipah, being a harlot. Here we can see that the demonic feminine or Lilith-Az as being one half of the Adversary holds strong manifestations in all magical work. To know thyself one must Know Lilith and Samael, they are the components of becoming within the circle of the devil.

This work is not to be an exhaustive study of the Cabala/Qabala, yet it is to be a source book of Infernal Book to work with Qlipothic forces to a meaningful, purpose filled path. The following Four Worlds of the Cabala represent the Tree of Da’ath or the Qlipoth, their overall attributions and combinations to manifest form and spirit.

The Fallen Serphim – Balance and Focus

Olahm Ha-Qlipoth, this World of material and matter, wherein those of the Adversary encircle and manifest the kingdom of hell they desire on earth.

One must understand the Qlipoth itself is not to be considered a competing initiatory object which should be a counterpart to the Qabala. Rather so one may find the Qlipoth holds both heaven and hell within itself, that the “evil” of the Qlipoth is not itself an absolute. Samael is considered to be a Serphim,

¹² Alternate spelling Klipoth or Qlipoth.

a heavenly or fire oriented spirit which has isolate consciousness, holding it popularity in the Old Testament of the Bible.

The term Seraphim relates a spirit which holds a Babylonian foundation of the Assyrian word “Sharrapu”, according to Friedrich Delitzsch related to the Canaan fire-god Nergal. The flames representing the Seraphim and how they manifested Nergal in the Temple¹³. Another theory suggested is that the Seraphim itself come from the term, “Serpent”, referring to wisdom. See the Tiamat or Uraeus serpent in both Babylonian and Egyptian lore. The serpent is wisdom, often forbidden wisdom but as serpents were displayed as having wings in ancient times, this relates to their power over the air as astral spirits.

As the Seraphim who can be considered “fallen” (i.e. ArchDaevas, demons) Samael guides the serpents to bring forbidden wisdom to mankind, to illuminate the spirit as Yahweh had ordered them not to. As with Cain, the first murderer and Satanist, to his many children upon the earth this flame is still found in many. Often hidden, there is both a heaven and hell within the mind and body of mankind. Do not merely enter the Qlipsoth to offset your initiatory focus with the Qabala, rather look deeper into the Qlipsothic gates to find the beneficial from the harmful. Keep a perception of balance and manifest your heaven and hell within.

Ritual Circles for Evocation and Invocation

Use concerning encircling energy

The two ceremonial tools of focusing upon in ritual are the Two basic Triangles of Evocation, specifically the medieval Luciferian circle, used to encircle energy and the Yatukih triangle, better known as the Ahrimanic Beast Circle, used in daeva-yasna workings.

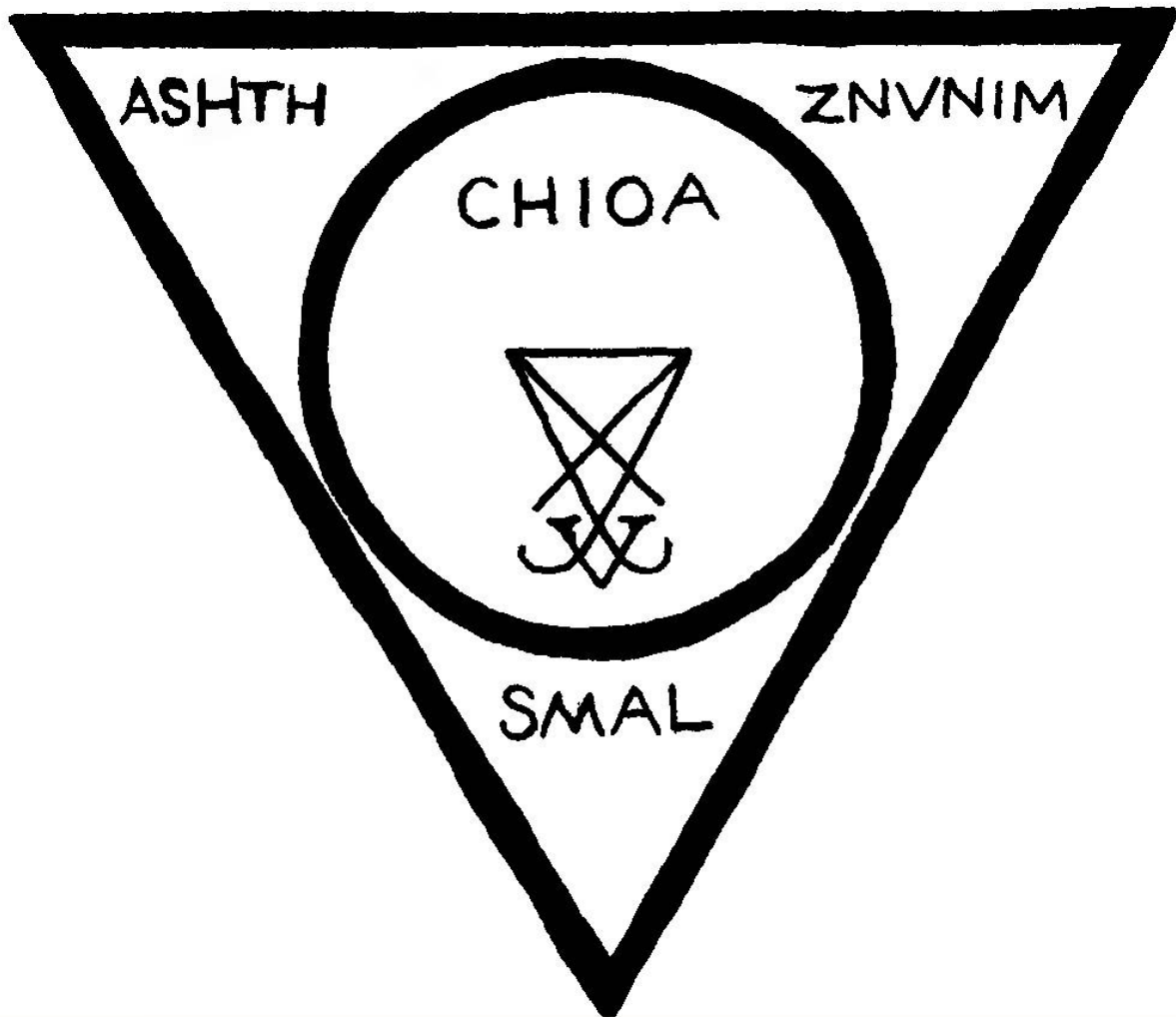
What does it mean to “devour energy”? Let’s take into consideration that during ritual practice the individual calls forth a spirit, this spirit may be nothing more than an atavistic (subconscious oriented) form which has a deific mask (an anthropomorphic assumption). The individual encircles the spirit within the triangle, which is designed as a non-Christian tool to not keep spirits locked in from causing harm, rather to keep it in so the sorcerer may devour or consume the spirit. The symbols of each triangle/circle are designed to announce the aim of the rite by specific direction and relation. They are left hand path oriented, of the Ahrimanic or Luciferian alignment.

To consume the energy the ritual is performed, at the height the imagination has brought forth the deific mask (spirit) and the sorcerer enters the triangle. Using the meditation and control techniques, the sorcerer visualizes the consuming of the spirits identification into the self, thus closing the circle literally of predator verses prey. After the rite, during sleeping hours and waking those traits and skills embodied in the spirit may be displayed in some manner through the sorcerer. This is the primary essence of what “vampirism” or “Luciferian” thought is focused upon.

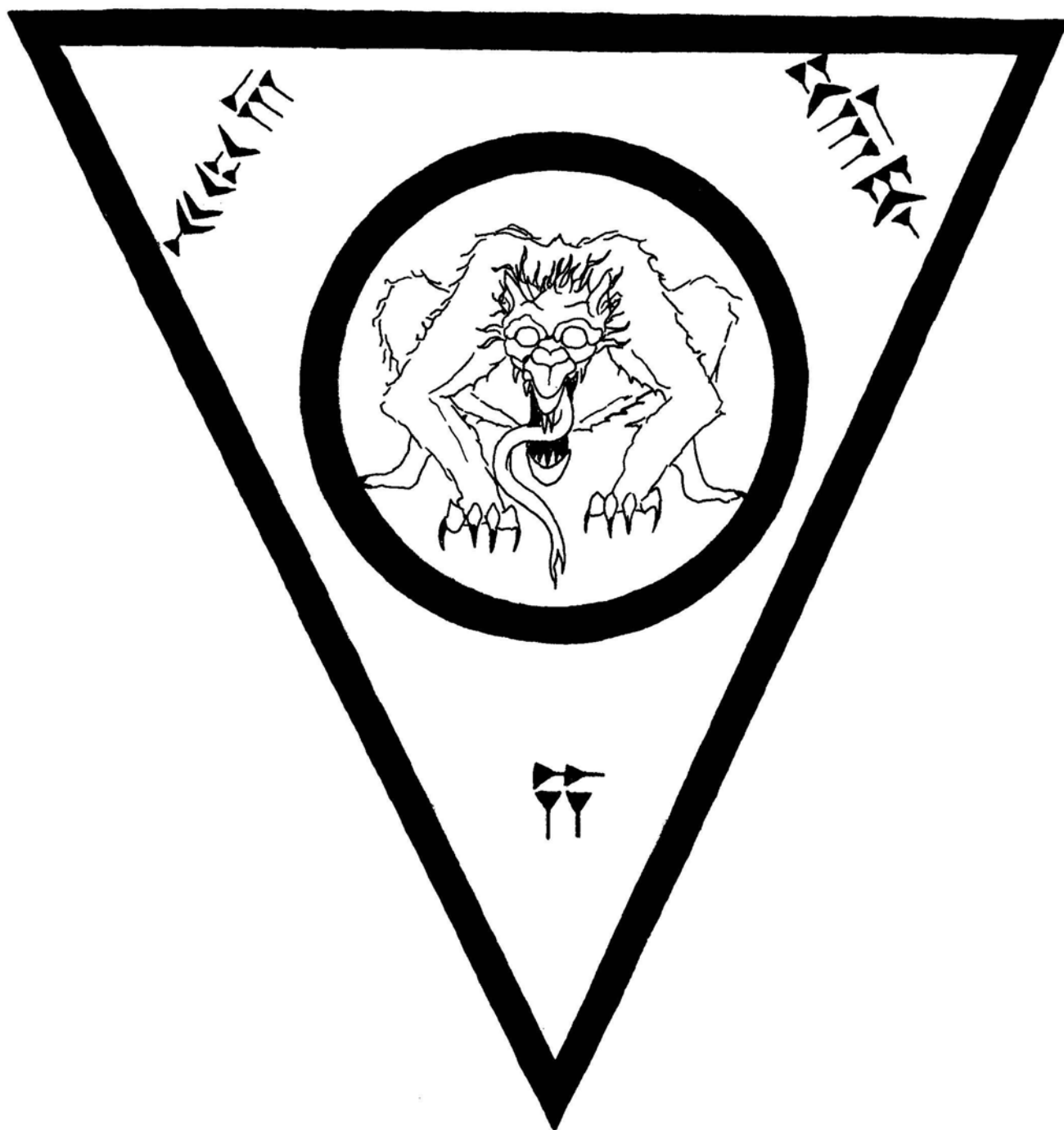
If you are approaching from an anthropomorphic or a symbolic form, you will find a possible application for success no matter which point of view you invest belief in.

¹³ The Jewish Encyclopedia, “Cuthah” by Emil G. Hirsch and Gerson B. Levi

The triangle itself represents three directions from which the spirits gather, two being the Father of Serpents and the Whore, the Third is the Son who is the first murderer and Satanist, whose sorcery first encircled the reality of the belief that God is inherent within. The circle itself represents the circumference of the self, the possibility of becoming. When you enter the circle, the Will of Mind devours the spirit to allow the spirit to become part of you. You gain its insight and attributes as you see fit.



ABOVE: Luciferian Circle of Evocation. The ASHTH ZNVNIM (Lilith) and SMAL (Samael) in union to beget CHIOA (The Beast). Lucifer is created or awakened from the knowledge of both darkness (SMAL) and Light/Fire (ASHTH ZNVNIM), Chioa is the power which awakens from the union which is the Luciferian Spirit. May be used in Qliphothic rituals evoking or invoking (calling from out or calling from within respectively). Simple design which may be copied in flour or traced in earth.



ABOVE: Ahrimanic Beast Circle. Ancient Persian Cruciform spelling “Ahriman” encircling the desire creating Druj or Daeva. Used in Yatudivah rituals or Yatuk-Dinoih. The name around the circle is not to protect rather by the announcement of intention to empower with the spirit of Ahriman. In some rites the Adept if ritual conducted somewhere other than home, may use some amount of rotting meat (sacred of Druj Nasu) in bowls or cups at each corner of triangle, the smell and symbolic reference of mastering horror itself is sufficient to ignite the imagination.

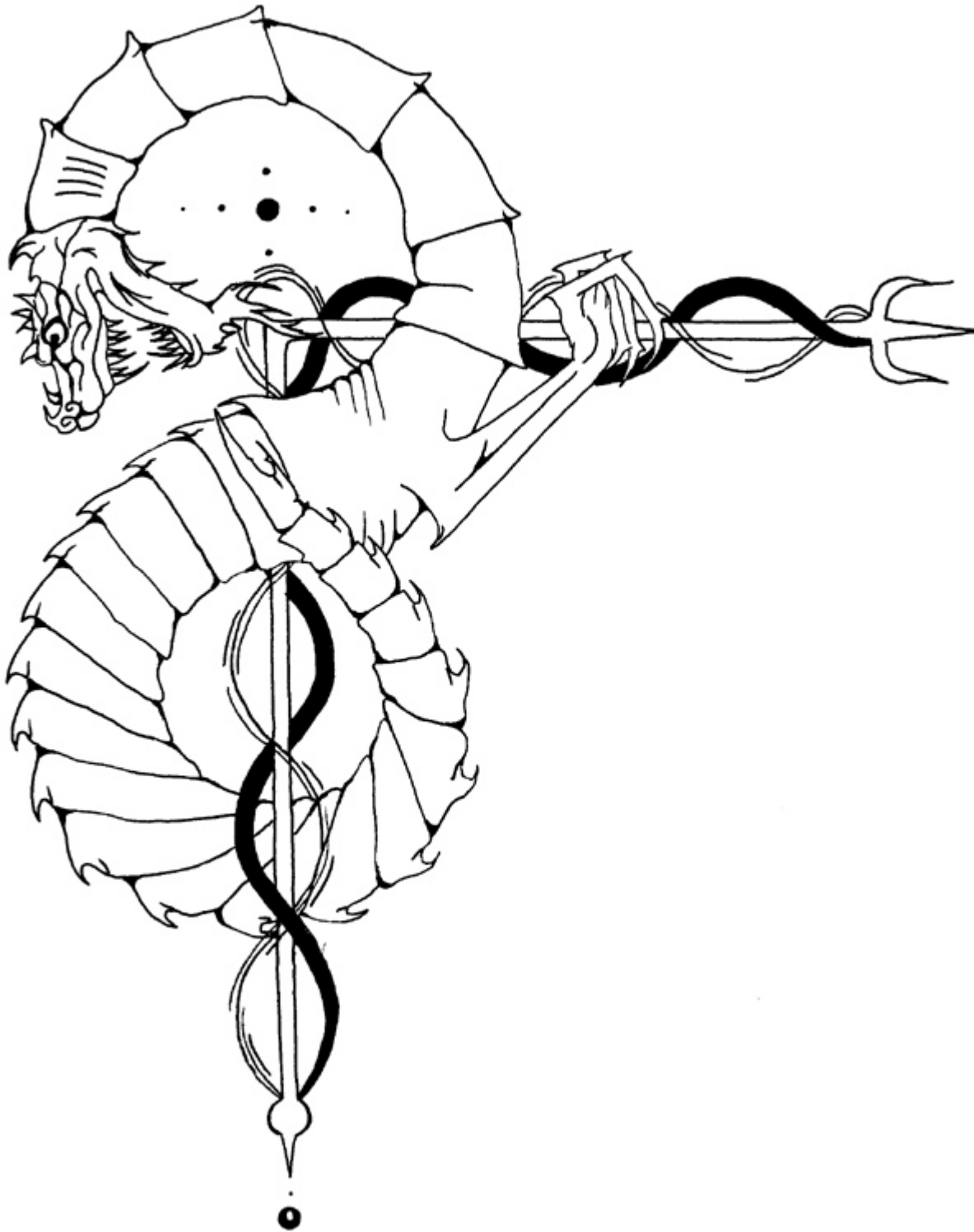
THELI, THLI, THE DRAGON



In the Sepher Yetzirah, Samael or Satan is also called Theli, (Hebrew) meaning The Dragon. This is the initiatory force of darkness, wherein the Fallen Angel, Ahriman, or Satan enters the coils of Leviathan to empower and exist as an immortal spirit, although as a Druj or Lie, changes continually which can be compared to the symbolism of the motion of the serpent.

The mystery of Theli as the Dragon is found in taking away merely one Hebraic letter, 'Th being 'Tau, which adds to 400 which leaves LI which equals 40 being Mem, referring to Water. To enter the Coils of Leviathan, the possibility of spiritual immortality and the mastery of the flesh while living, calls to the

distinction between mere 'ritualism' and actual "Adepthood" by entering the Waters of the Subconscious. Leviathan is an essential aspect of initiation, until the Spirit enters the coils of Leviathan, then the Dragon awakens completely. The Grimoire of Awakening is found in these very pages, the Qlippoth itself.



The Infernal Habitations – the Realm of Leviathan

The Ten Heads of Leviathan compose the embodiment of the Beast of Revelation, found in Christian texts and represents an awakening of a being of power via the Qlippoth. Understand the Qlippoth is subjective and is made manifest by the imagination – the very gateway to hell. The Adept who utilizes the Four Hells as presented in “Luciferian Witchcraft”, the Four Hells continued in this grimoire may then move towards the Tree of Da’ath or the Infernal Qlippoth. The word ‘shells’ represent blind or chaos energy which may be entered and channeled through the Adept, thus bringing temporary ‘order’ or willed direction towards the subjective goal. It can be considered that the Qlippoth may hold separate existence outside of the Adept, however recognizing such is a long and often painful path of growth.

Many sense spirits, ghosts and other such entities which exist outside of our perceived subjective reality. What one must be careful with is allowing one to grow blind from an undisciplined path of chaos itself. Use chaos to manifest your temporary ‘reality’ through the attributes of each sphere and concepts via the Zodiac, focus the masks of deific power¹⁴ to visualize your desire embodied, the response mentally will require the Willed discipline (attained via Ahrimanic Yoga, practices found within this grimoire and L.Witchcraft) to intuitively approach the reasonable method to achieve and manifest those goals.

For instance, if an Adept had a desire to become through the Luciferian path, he would first study the foundations from cultures often ignored by the general “satanic” practitioners, to seek a source if you will. The attributes found in each cultural manifestation of the Adversary would be compared to find a common perceived ‘attitude’ or ‘approach’. Once those are perceived by the initiate, he would know if those attributes (core foundations such as creative defiance, Will to Power, forming Chaos into subjective Order, controlling inner darkness to a challenging, creative way) were within his own mental foundations in some basic form. He would then begin a ritualized practice in some manner to begin ‘evoking’ and ‘invoking’ deific masks (i.e. God forms) which in turn make clear his own strengths and more importantly weaknesses, then while utilizing a disciplined regimine which reflects a process of challenge and hardship, will begin to shape those basic self attributes which reflect the ideals of the Adversary. The initiate would begin perhaps with Goetic workings, which he may hold a personal attraction to, while later developing through Yatukih sorcery or the Path of Ahriman for a deeper current of Adversarial power.

The initiate works in a dual sense, literally, to balance the darkness (chaos and possibility from endless matter) and light (illuminated, temporary order), not begetting one for the other. If one focuses on darkness in an unbalanced sense, the initiate will run danger of inflating the ego (always resulting in weakness and placing the self in danger) or madness (self delusions feed more self delusions resulting in confusion and ill-focused thoughts). Focusing on Light merely reflects a weakness in the perception of change and utilizing chaos to form your desire order. A Luciferian holds within always a Black Flame, or inner light if they continue with the disciplined Will to balance the spiritual with material, each manifests from the compliment and reaction of the other.

Upon utilizing these methods with defined spiritual and material goals the initiate will become to manifest a perceived anthropomorphic form of the Adversary, thus a ‘daeva’ or ‘demon’. At this stage more “spiritual

¹⁴ Gods, demons or visualized anthropomorphic forms.

tunings” are possible depending on the individual, but remains the test to continue balanced or become a shell itself by losing direction and goal.

The Infernal Habitations are in basic definition representations of human consciousness and areas which the mind moves through during different periods of time. Essentially, the Infernal Habitations mirror the creation myth of God forming the world in six days. When chaos opened its salivating jaws, it spewed forth that which created the seven infernal habitations.

The Infernal Habitations in a dreaming sense are the unconscious areas which are the very conscious and subconscious mind; they are within the coils of the Crooked Serpent, Leviathan, the fell angelick host who became the Great Dragon and the guiding force between Samael and Lilith. Upon the path of the Witches Sabbat, the sorcerer goes forth on his or her own road away from all others, upon the very spine of the serpent overlooking the Infernal Habitations. Here the magician or witch may dive into the deep waters of self-creation to emerge and go forth on the path again.

The mysteries of the Dragon are manifest in the fall. Samael descended with the Legion that went with him. His form was a **Seven Headed Dragon**; upon its head were **Ten Horns**. This is a symbol of the Ten Hells, as Hell is a word meaning “**secret place**”, or *Helan*¹⁵. If one takes the Tree of Life as a model of Heaven or towards Heaven, then the Tree of Da’ath or the Qlipoth is the model of Hell from which Samael and Lilith created. The Mouth of the Dragon joined the Crooked Serpent, Leviathan to manifest in each of the Waters. The Word of the Lie or Druj is symbolic of the serpent or dragon. The lie is the mask of the Adversary, it is ever changing, thus nothing is true and everything is permitted. This is the self-invoked spell of self-creation and progression. The serpent or dragon (druj=worm) also is symbolic of Leviathan, the encircling daemon of endless time. By the work of Az (desire of continued existence) does the magician begin the process of self transformation.

*This model of Qlipoth was presented by **S.L. MacGregor Mathers** and provides a powerful initiatory tool for those daring enough to drink of the Cup of venom’s kiss, the very nectar of Iblis.*

The Seven Earths of the Qlipoth

The Seven Earths are manifestations of the fallen angels and their astral dwellings. These are equally of later created demons and devs. They are:

1. **Aretz** – Crumbling and desolate earth.
2. **Adamah** – Red colored mold.
3. **Gia** – Undulating ground.
4. **Neshiah** – Pasture and meadow.
5. **Tziah** – the desert lands.
6. **Areqa** – Earth.
7. **Thebel** or **Cheled** – Earth and water, mixed.

¹⁵ The context of Hell as it is presented here is found in “Luciferian Witchcraft” by present author.

There are Four Worlds of the Tree itself, being:

1. **“The Water of Tears”**, representing the pain and shock of falling from the empyrean abode to the darkness or infernal regions. This is also a world of shadows forming into desire. This is when all is stripped away and illusion is no more. The initiate discovers this early on during his/her initiatory focus. This is the first stage of transformation spiritually and becoming “like Lucifer”, in the methodology of thought and action.

Atziluth Inverse – Kether, Chokmah, Binah: the 10 spheres

of **HVHI**, the unspoken name of **Samael**. Nobility of the Spirit, the Mind, Akoman. Know the hunger of becoming, of devouring. This is an alchemical process which allows the initiate to develop and manifest the Beast within while refining and strengthening consciousness and self-Divinity.

2. **“The Waters of Creation”**, being the inverse creation or shadow becoming away from the light. Keep in mind this is similar to the lore of Samael as the Watcher planting the seed of the forbidden tree in the darkness; The Waters of Creation beget the children of Cain.

Briah Inverse – Chesed, Geburah, Tiphereth: 10 spheres of

the body of the Black Adept, the Ten are the body and spirit, mastery therein. Creation as a result of spirit, thought.

3. **“The Water of the Ocean”** is both angelic and demonic spirits, the water from which the dragon comes forth, the adversary or dual headed opposer, but also the union brought between the Adversary by Leviathan.

Yetzirah Inverse – Netzach, Hod, Yesod: 10 hells in 7 places.

The Daemonic Feminine, Lilith-Jeh-Az, the feminine which allows creation to take form. The seven rays of the stooping dragon joined with the Whore to create in flesh. The Water of the Ocean is the formless chaos void of which Az/Lilith empower their children to name and manifest their world around them.

4. **“The False Sea”** being the astral plane, this is the desecrated darkness of water which the Beast arises from, the dreaming plane. When one performs an act of witchcraft or sorcery, sending it forth in the False Sea, their Will is made flesh by their manifestation on earth as a Beast from the Sea. This is the astral plane of where one seeks the Averse Sephiroth of devourment, as a Son of Ahriman or Tiamat.

Assiah Inverse – Malkuth: matter, action, manifestation.

Possibility willed and made flesh, the material world itself.

Exercise: Moving through the Four Seas

In a cold and barely lit chamber, sit in the position of legs folded and posture upright, close your eyes and begin a process of controlled breathing. Allow your spirit to begin moving, floating as if you have no physical body. You are shadow, a ravaging and hungering geist which moves from the flesh – you see the realm of the astral clearly, differently from the waking flesh bound state.

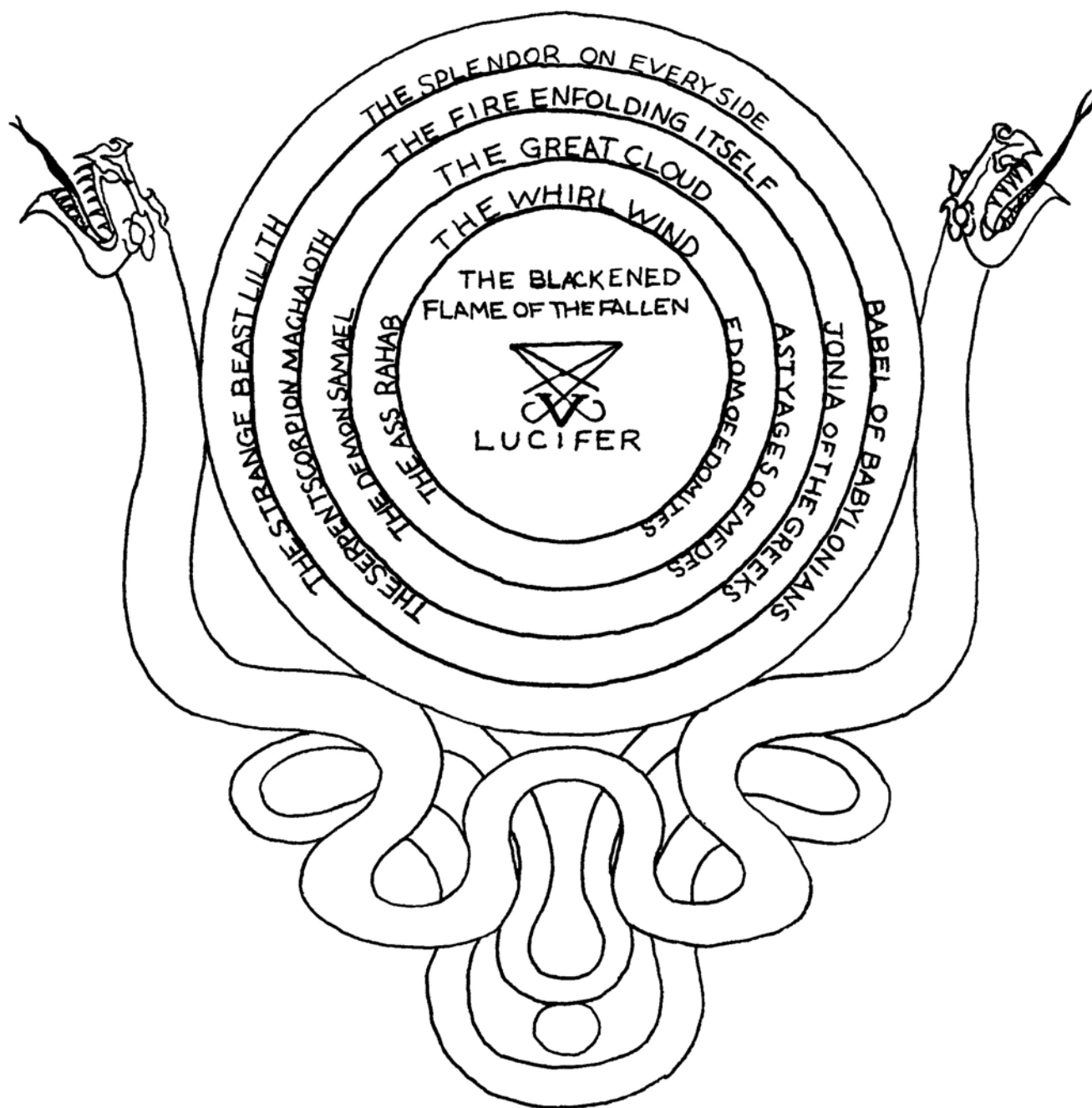
Enter first “The Water of Tears”, imagining your own spirit falling from the highest empyrean realms, enshrouded in flame and shadow as Lucifer fell, to the depths of darkness. Here all in your life is revealed as it really is, be it positive or negative. Allow yourself to be honest, noting your weaknesses and strengths. What you wish to improve upon.

Move now through “The Water of Creation”, here mindless and chaotic serpents move through the waters without true form or direction, mindless. You can take and devour those shadows which you can then emanate from your flesh as darkness, allowing a specific strength to balance out to further improve in term of character trait, desire, etc.

Move now through “The Water of the Ocean” where you come face to face with the daemonic form of the Beast, the seven headed dragon with the 10 crowns of the Adversary. With the command of Will summon and encircle this beast within you; make it a part of your mind, your flesh and your very spirit! “The Water of the Ocean” is where you shall make the world change according to your desire by the words you speak, actions you take and how well you can form meaningful, disciplined thoughts into manifestation of Goals and achievements. Allow your mind to think in terms of your existence from the Adversarial aspects of the Samael and Lilith, they are given form in your own being.

Move now through “The False Sea”, this is the astral or dream plane. Here you can shapeshift and take any form you feel a connection with. You may use the false sea to drink from the spirit of others, to devour and bring yourself closer to being as God itself. Use The False Sea to manifest that which you so desire.

The Qlipoth, the infernal spiritual realm has four cherubs who stand above the inverse Sephiroth, being Rahab, Samael, Machaloth and Lilith.



"But while the excess of Mercy is not an evil tendency, but rather conveys a certain idea of weakness and want of force, too great an excess of severity calls forth the executioner of judgment, the evil and oppressive force, which is symbolized by Leviathan. Wherefore it is said, "Behind the shoulders of the bride the serpent rears his head:" of the bride, but not of the mother, for she is the supernal H, and bruises his head. "But his head is broken by the waters of the great sea." The sea is Binah, the supernal H, the mother. The serpent is the centripetal force, ever seeking to penetrate into Paradise (the Sephiroth), and to tempt the supernal Eve (the bride), so that in her turn she may tempt the supernal Adam (Microprosopus)." – Kabbalah Unveiled by S.L. Mathers

From a different perspective, Paradise can be seen as unawakened, ignorant bliss. There is no challenge, no adversarial movement against another. The supernal Eve has been awakened by Lilith and Samael to then seek to lead Adam to the path, by eating the fruit Leviathan is able to pierce into the Sephiroth to illuminate the Averse Sephiroth or Qlippoth of the Black Adepts.

Samael and Lilith are the eternal couple, their force together is what embodies the form of the Adversary and the result is the image of Baphomet, the head of wisdom or Cain in the circle of the wise. An interesting note concerning Samael is the Three Satanic Forces behind him. The Three Veils are primal descriptions of darkness and the abyss. They may be used in workings which require intense introspection concerning the nature of the Adept. If using the Tree of Da'ath or the Qlippoth as a means of self-transformation, these veils are the uppermost one ascended after transforming in Kether Inverse, thus awakening within the Luciferian Trinity or HVHI. This is a title of the Opposer/Adversary and represents understanding, wisdom and self-focused power. HVHI is the reversed name of the Hebraic/Christian God, thus the Adversary is man or woman ascended by the fall.

The Three Veils

0 – Tohu, formless and desolation.

Qematiel, a black headed dragon-serpent who unites under him the force of Kether of the Averse Sephiroth. Kether is the Sphere of Satan or Moloch and is thus a power source behind Metatron or the powerful angel, it is a direct ascension through descending which leads to the Gnosis of the Adversary. The Adept understands here there is nothing but the essence of the sorcerer, that all he/she needs is their own mind and body, that strength is always found within.

00 – Bohu, void and emptiness

Belial who is described by Cabalists as a black and bloated dragon-man. He “denies god” and unites the averse force of Chokmah. Belial in the physical world is a form or idea behind the Antichrist, the Lord of the Earth, while in the astral plane the second angel said to be created next to Lucifer, or Samael. In this void, the primal darkness of nothingness, the Adept becomes like Belial in that there is no God but the self; you are alone, there is no comfort of some “God” watching over you, no mediating savior to offer your life to, just your mind and spirit. Belial survived the beginnings in darkness by understanding the inner fire of spirit, how to fan that flame and make your own self-created light.

000 - Chasek, darkness, primal void – that from which the Prince of Darkness and life emerged from. That from which Samael sought to move away from.

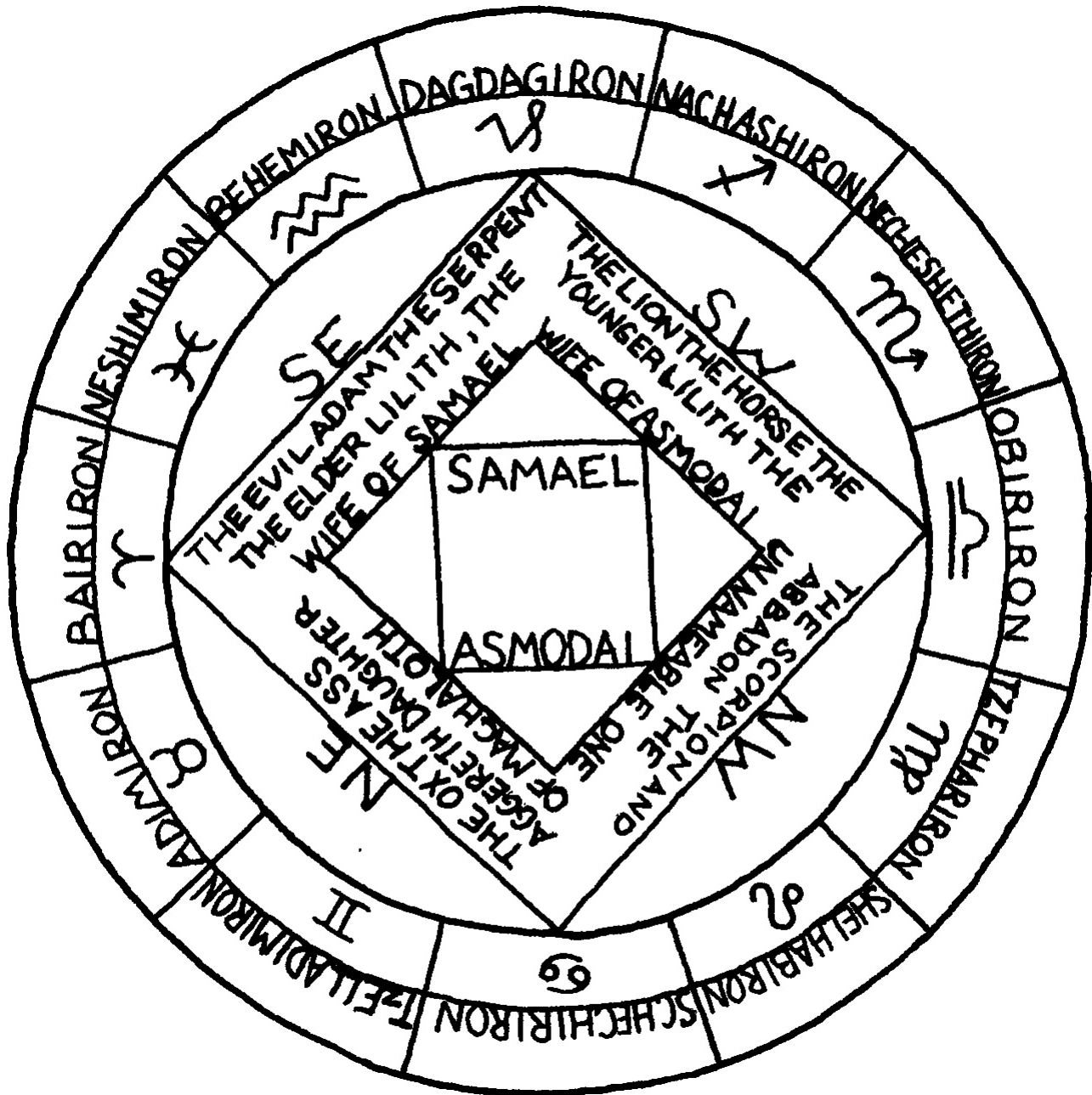
Gothiel is a black insect-man who is said to unite the force of the averse Binah.

Cabalism in the Luciferian Witchcraft Gnosis as a developing tradition holds some significance in the tools offered by the Qlippoth in assisting towards the Great Work, as much importance and significance is given to the darkside which allows the magician to come forth as a manifestation of Lucifer into the Light.

In the Qlippoth there are twelve Princes and demonic rulers to each month of the year and astrological signs. The witch who seeks to use them within an initiatory focus may do so within the connection of the lunar month attributes (sign, moon tides, etc) with the features of the Luciferian Patron Daemon of that

particular month. There is within the center over the Twelve Luciferian Princes four patron demons which are crowned by the Type of the Adversary – Samael – Asmodai.

When seeking to explore the patron spirits of the months, visualize a sphere with the color associated, you may create a sigil which holds attributes of the deific forms of the month. Enter slowly the sphere you visualize. In the primal darkness of Chasck the Adept by Will-Desire-Belief creates his/her own world through ensorcelling desire and by overcoming the obstacles creates the belief to manifest that desire in the material world. One should ponder on the process and connection of spirit – mind – body and the interplay of Magick and Sorcery to achieve it.



Capricorn (Dec.22 – Jan. 19) Active Earth

Dagdagiron – Manifests in the form of devouring fish, color – Red. Represents leadership, strength, ambition and materialism. Use this sphere to align thought with the attributes of Dagdagiron. Holds attributes to Belial and Savar.

“In the darkness of my mind I create all foundations of thought becoming action. I invoke the ancient spirits in the darkest waters, arising from the roaring oceans illuminated by the Black Flame can I see my potential as it was. When one becomes a vessel for the void, then the mind made afire by the gifts of the fallen makes one the center of the Religion of Zobak. I walk unto the shore, with the lusts of this world at my command, Dagdagiron may serve my Will accordingly.”

Aquarius (Jan. 20 – Feb.17) **Fixed Air**

Behemiron – It is said the arms were derived from Behemoth, considered beasts in the form of Hippopotamus – Elephants with their skin spread flat like a cockroach. Color- black-brown.

The fallen Lucifugum angels transformed by blackened fire – formless when in motion, they reside around the practitioner of the Luciferian Rites, the Adept may devour aspects of their shadow to grow in astral or spiritual strength. The Luciferian stays grounded in the here and now, the physical plane, while balancing a spiritual focus which strengthens earthly results. Here is the Mind of Akoman awakened in the Adept – the use of reason itself.

“The fall brings an awakening. No mindless bliss, intense burning and then calm. In spirit by the dream I may go forth, drinking and devouring Angbaya, drawing it within the circle of being. The Behemiron are not bound by conventional flesh, they exist in the caverns of darkness, going forth in the night by the winds of the astral plan. Do not allow yourself to be absorbed by the impotent slaves of the all absorbing light, cast your mind away from this sickness of spirit.”

Pisces (Feb. 18 – Mar. 19) **Mutable Water**

Neshimiron – Hideous demon women, skeleton like, united with the bodies of serpents. Color – watery blue

Inward emotion, introspection and the understanding of emotions – exploring emotions and learning to control them. Nocturnal desires, the daughters of Lilith born in her caves in Hell, wherein she creates and consumes life. Explore your sexual desires, elements which pique your interest, seek to understand why. Use your hearing to observe the behaviors of others, learn to listen. Watch their motions, their tone of voice – how do they sound, what are they really trying to say? When evoking or entering the sphere of Neshimiron, focus on the color of the demonesses, seek the element of water which may be formed. Recall the essence of Az, flowing blood.

“Entering the caves, entering the cold, flowing water. The blue illuminated by the light of torches quickly turns black with blue illuminations underneath. No need to breathe, no need to panic. Going deeper the Neshimiron come forth – they move as if they are not in water, so natural, quick and flowing. They speak words of desire to you, yet they are demonic in form. They know your deep desires, they whisper to you. Listen well to what they tell you. Do not ignore their words, they can be a mediator for your darkest points of the mind.”

Aries (Mar. 20 – April 19) **Active Fire**

Bairiron – Dragon-Lion beast derived from Samael, color – black.

The Bairiron are fire demons who were given form by Samael, the Prince of the Fallen Angels. They are like the Djinn, just as Samael is both darkness (air – dark matter) and Fire (air allows fire to be, to spread) these demons are active, violent in motion and very courageous. The Bairiron are guides of manifestation, of what you can achieve if you only try.

"In the circle of fire in the depths of a spring night evoke the Bairiron, these demons composed of fire shall further inspire what you wish to achieve. They will stir the Black Flame within, it echos to their call. The knowledge you have gained will feed these flames further. You may create what you wish in the world of flesh by action in motion. Let stasis not overcompensate for your lack of Will to achieve. Simply act with thought and expect results. In this forge of flames does Cain transform the blood of his victim into the blade of war, that he can go forth with his children and manifest the Will of Samael, his father."

Taurus (April 20 – May 20) **Fixed Earth**

Adimiron – Lion-Lizards color - yellow and gray.

"Awakening in the darkness of the earth, worms around my face as I gasp for breath I can feel something within growing stronger. I seek to awaken in this flesh and claw my way to the surface. I seek to take smell the night air, to imagine the thrill and emotion of the hunt. This world can be ours, those who drink of the ecstasies of darkness."

Gemini (May 21 – June 20) **Mutable Air**

Tzelladimion – Savage and triangular headed dog like beasts, color – bronze and crimson.

"The Luciferian spirit lives in all cultures, the name and face may change but our spirit remains always. Legion is only the beginning. The dark air, that born from northern winds is that element of which we ride, our steed and messenger. All curses, blessings and devouring servitors go forth in this way. To humanity do the fallen ones ride in the form of wraiths, night hunger and the thirst for human blood and spirit. Our element may be formed according to Will. In the dream should you understand that all can be created or equally destroyed. All is subject to change, applying the foundation of the Art of Chioa, to make the physical world you desire flesh."

Cancer (June 21 – July 22) **Active Water**

Schechiriron – reptile, insect and shellfish, demon faced. Color – black.

"We transform by the deepest desires of the spirit, that which sleeping below. In continual motion do we arise, yet transform again. Our hunger is eternal, as is the fire within each. We are the serpents which arise in your flesh."

Leo (July 23 – Aug 22) **Fixed Fire**

Shelhabiron – Merciless and vicious wolves and jackals, see connections with Yatuk Dinoih and such spirits of Ahriman. Color, fiery yellow.

"The spirit of the dev-wolf is but our shadow form, offered to us from Ahriman, our father and mind bringer. Within all is the beast, to awaken it and control it is a path to self-deification. All wolves answer the call of Ahriman, to master the instinct and focus ones desires leads to strength and the spirit eternal."

Virgo (Aug. 23 – Sept. 22) **Mutable Earth**

Tzephairiron – partially living yet decaying corpses, undead and shades in flesh. Druj Nasu in Yatuk Dinoih. color, earth.

"Physical death is a reality of the flesh, yet death is just one stage. Druj Nasu grows strong in the body of the living, is made a compliment to those initiated upon the path of the Adversary, when one enters the darkened path does Druj Nasu make her temple in the spirit and flesh. Her sadness is physical death, wherein the spirit moves beyond the veil but stronger with her blessing. Druj Nasu begets the devouring maggots through her form of the Fly. Respect the cycle of death and rebirth, for in Predatory Spiritual ecstasy in Druj Nasu found."

Libra (Sept. 23 – October 22) **Active Air**

Obiriron – Gray bloated goblins, color – clouds.

“The fallen do not stay that way; they emerge and move about this very world, invisible to the unawakened eye. Be as one of the fallen, a spirit will then join in your flesh to make you stronger. Your spirit by the dream must be as a cloud, ever moving, seeking and devouring. Do not fail to experience that which may open your mind. See the direction of your design by focus and will, stray not from the path ever sought by the adverse.”

Scorpio (Oct. 23 – Nov. 21) **Fixed Water**

Necheshethiron – Devilish human headed insects, color, copper.

“Do not rest so long that you may forget your strength and determination. Rest long enough to move again upon the path of storms. In the flame of the Adversary can you become a source itself. In the depths of Leviathan’s lair can silence bring restbit, then the hunger to emerge again.”

Sagittarius (Nov. 22 – Dec. 21) **Mutable Fire**

Nachashiron – Dog headed serpents, colors of serpents.

“The flame of inspiration, of movement and manifestation by a voice of compelling order, is the spirit of adversarial manifestation. Let your voice be as the serpent, guiding, intelligent and fresh air to those who are chained by stasis. Let the fire spread to all who would fan its flames. Let the serpent slither into the souls of those who would receive it. Let your voice command the order of your desires.”

The circle of the Twelve surround the southeast – northeast – northwest – southwest angles who preside the forms of Lilith and other Averse demonic forms.

The South West Angle is described as a winged horse and winged lion drawing a chariot for the youngest Lilith, the bride of Asmodeus. She is considered a dark skinned woman from the waste up, Arabic/Middle Eastern in features, below having the parts of a beast or being composed of fire below the waste. She draws men and women into the darkness of Hell, she is the eternal Az or Jeh, the Whore initiator in her youthful aspect. She brings inspiration and lust, just as her mate Asmodeus or Aeshma, but also the capacity for war or violence, aggression and that associated with that fire of self.

Signs of the Zodiac Covering – **Libra, Scorpio and Sagittarius.**

The South East Angle is **the Evil Adam** (or is this perhaps Cain, the illuminated) who is described as being Goat-headed and skeletal in form. With him is the thousand Hydra headed serpent and the elder **Lilith**, the bride of Samael, whose form is every changing and mutating. This is Az – Jeh in her ancient crone aspect, but also the shape shifting menstruating initiator of the path of the witch and Luciferian.

Signs of the Zodiac Covering – **Capricorn, Aquarius and Pisces.**

The North East Angle is **Aggereth**, a daughter of Machaloth, considered a demonic witch whose hair is made of serpents, who sits upon a throne within a chariot drawn by an Ass and Ox. Aggereth is the dreaming/nightmare hag whom offers copulation with the participants of the infernal Sabbat, and by joining in flesh and spirit with the Hag Witch, she gives the venom of the Sabbat, the shape shifting balm which is the imagination itself – she clearly invokes Atavisms.

Signs of the Zodiac Covering – **Aries, Taurus and Gemini.**

The North West Angle is described as a **scorpion** which stands upright and composed of putrefying water, gigantic in size. With this demon comes the “**unnameable**” one, **Abaddon**, his image is black, huge and covered in whirling wheels and blades, within his hand a wheel which has a multitude of cat-like demons upon it. Behind Abaddon is Maamah or **Naamah**, a crouching demon like woman, who is of Az – Jeh the Mother of Harlots, she has an animal’s body and eats the earth while crawling.

Signs of the Zodiac Covering – **Cancer, Leo and Virgo.**

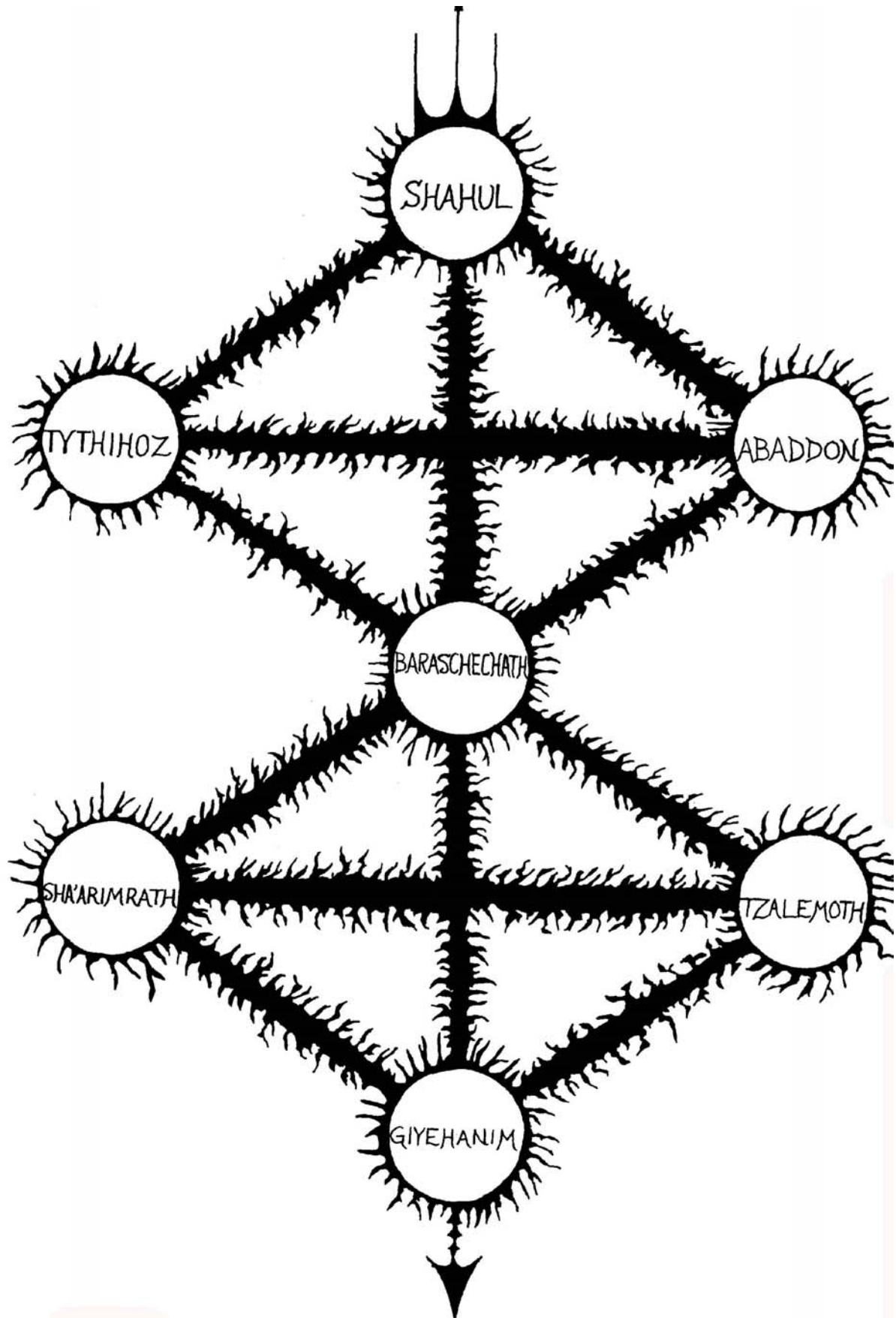
Within the center is the Adversary form of **Samael – Asmodeus**. The Cabalists compose Samael as being the Devil of the Tarot, and Asmodeus as a bestial man in a crouching position. The “**Rosh Satanim**” or “**Head of Devils**” whose elixir is “**Sain ha-mawet**”, the poison begetting life in both darkness and light. The “Angel of Death” who is Samael is indeed Ahriman or Satan, the Adversary along with his Bride, Lilith or Az. Asmodeus is a Son of Samael/Ahriman whose consort is a younger daughter of Lilith. Aeshma/Asmodeus is a powerful spirit who manifests in matter through the individual whose path is of the fallen ones.

The Adverse Powers at the Feet of the Cherub

(Lucifer as the Fiery Angel-Serpent)

These **Ten Hells in Seven Places** are *areas of specific mind-power*, where the magician may enter and command a form of order from the chaos of the subconscious, thus the universe. In this, the witch or magician should approach the Ten Hells in seven places as being a gateway to the 7 heads of the Infernal Dragon, a form of the Beast or Samael. Just as in the Yatuk Dinoih, Arezura is the opening to the mouth of Hell, the “Hell of Hells” leads one into the depths of Qlippothic and Averse Power. Once the Adept has gained an understanding of the concepts of these controlled or ensorcelled areas of Chaos and Darkness, can then the magician Will the energy within each in conjunction with Spell Workings and Meditative commands, astral travel and dream control. Here is a prime example of the Magician as being like Set, who then masters the Serpent (Qlippoth). In mastering the Qlippoth, the Magician (a manifestation of Set) holds then the power of the Qlippoth (the Serpent).

The Ten Hells (Horns) in Seven (Heads) Places



1 – 3. Shahul/Sheol – Triple Hell

1st – Satan and Moloch. The work of Luciferian Witchcraft presents the alternative as being the THREE being **Samael-Lilith-Cain** the Yatuk Dinoih correspondence being **Ahriman-Az-Zohak (Azi Dahaka)**. This unity begets the **HVHI – The Devil or Unnamable One**.

2nd – Beelzebub being the Lord of Flies and Lord of Chaos. **Yatuk Dinoih** attribution being **Druj Nasu and Savar/Saurva**.

3rd – Lucifuge Rofocale - Yatuk Dinoih Attribute being **Andar**.

The depths of the earth, called the grave hell of Supernals, Triple Hell. This is also symbolic of Azi Dahaka or Zohak, a Son of Ahriman/Satan, who was kissed on the shoulders and two venomous black serpents emerged. See “Luciferian Witchcraft”. Here is the place of which infernal darkness is first formed into positive light by the magician and his or her Will, a step with achieving communion with the Luciferian Angel. The Opposing Shadow forms of the First Hell as equally Satan and Moloch. Here the twin serpents of Zohak may find representation on earth, as Ahriman was displaying this misunderstood level of attainment to his Son. Satan and Moloch are not the actual foundation of the “Adversary” or “Luciferian Trinity”, rather they are manifestations from and states FROM these forms. The Patron Daemon of this second hell is Beelzebub, who is commonly known as the Lord of Chaos and Lord of Flies. In the Yatuk Dinoih system, Beelzebub would be considered the same as the demon of decay and corruption, but also spiritual initiation being Nasu, the Druj as well as Savar, considered the same as Belial the fell angel. The Third hell is presided over by Lucifuge Rofocale, who is considered by the Grimoire tradition as being the prime minister of the infernal regions. Lucifuge would be considered the same as Andar in the Yatuk Dinoih, one of the Seven Archdemons of Ahriman.

4. Abaddon – Yatuk Dinoih: Zairich

Perdition, the in-between hell of when the magician is become Daemon like and still based within the physical world, not yet in sensed communion with Samael-Lilith by moving towards the transformation.) Abaddon is ruled over by Astaroth, a Goetic Demon ruler and fallen angel. Abaddon may thus be considered a state of movement, often destruction cycling creation. Astaroth would be considered the same as the Persian Zairich, whose poisons are actually nectars of initiation.

5. Tythihoz/Titahion – Asmodeus Yatuk Dinoih: Aeshma

The Clay of Death is Asmodeus who is the mate of the Younger Lilith. Asmodeus is the Demon of the Wounding Spear, who is by Persian reference Aeshma, a demon or dev of violence and motion. Called also Æshma, Eshm or Hesham, Asmodeus represents desire and the motion of which it may become flesh.

6. Barashechath/Barshasketh – Belphagor- Yatuk Dinoih: Naikiyas

The Pit of Destruction is ruled over by Belphagor, who is called the Demon of Opening. This dev in Persian form would be Naikiyas or Naonhaithya, a druj or daeva of self advancement and initiation.

7. Tzelmoth/Tzalemoth –Bael -Yatuk Dinoih:

Paitisha/Taprev

The Shadow of Death, the Patron demon of this sphere is Bael, a Witch Father whose form is of Three Heads, a man, a cat and a toad. In the Yatuk Dinoih, Bael would be close to Taprev/Taurvi, a Demon of Herbalism and witchcraft. Alternatively Bael may be a manifestation of the dev Paitisha, who has no form (Bael is invisibility) and thus represents the spirit of Yatuk Dinoih, or witchcraft.

8. Sha'arimrath/Shaarimoth – Adramalech - Yatuk Dinoih: Akoman

The Gates of Death, being transformation. The Demon Ruler of this sphere is Adramalech, who is a King of Fire. This relates to Akoman, the Evil Mind, the spirit of self-deification and antinomian thought, an Archdemon of Ahriman who has no form. This dev is of Black Flame, or Blackened Fire, represents the gift of perception.

9 – 10. Giyehanim – Lilith and Nahema- Yatuk Dinoih: Az/Jeh

Being Hell. This Hell is presided over by Two Demon Queens or Witch Queens, Lilith and Nahema. Nahema is considered an Angel of Prostitution like Lilith and is sometimes called the mother of Asmodeus with Samael. Nahema is sometimes called the Demoness of Impurity. In Persian sorcery Lilith and Nahema are forms of Az – Jeh, the Mother of Demons.

An alternate Tree of Death is given as the following also. This may be interesting for the practitioner to choose which model they wish to work with, as each hold a considerable amount for introspection and “Knowing Thyself”.

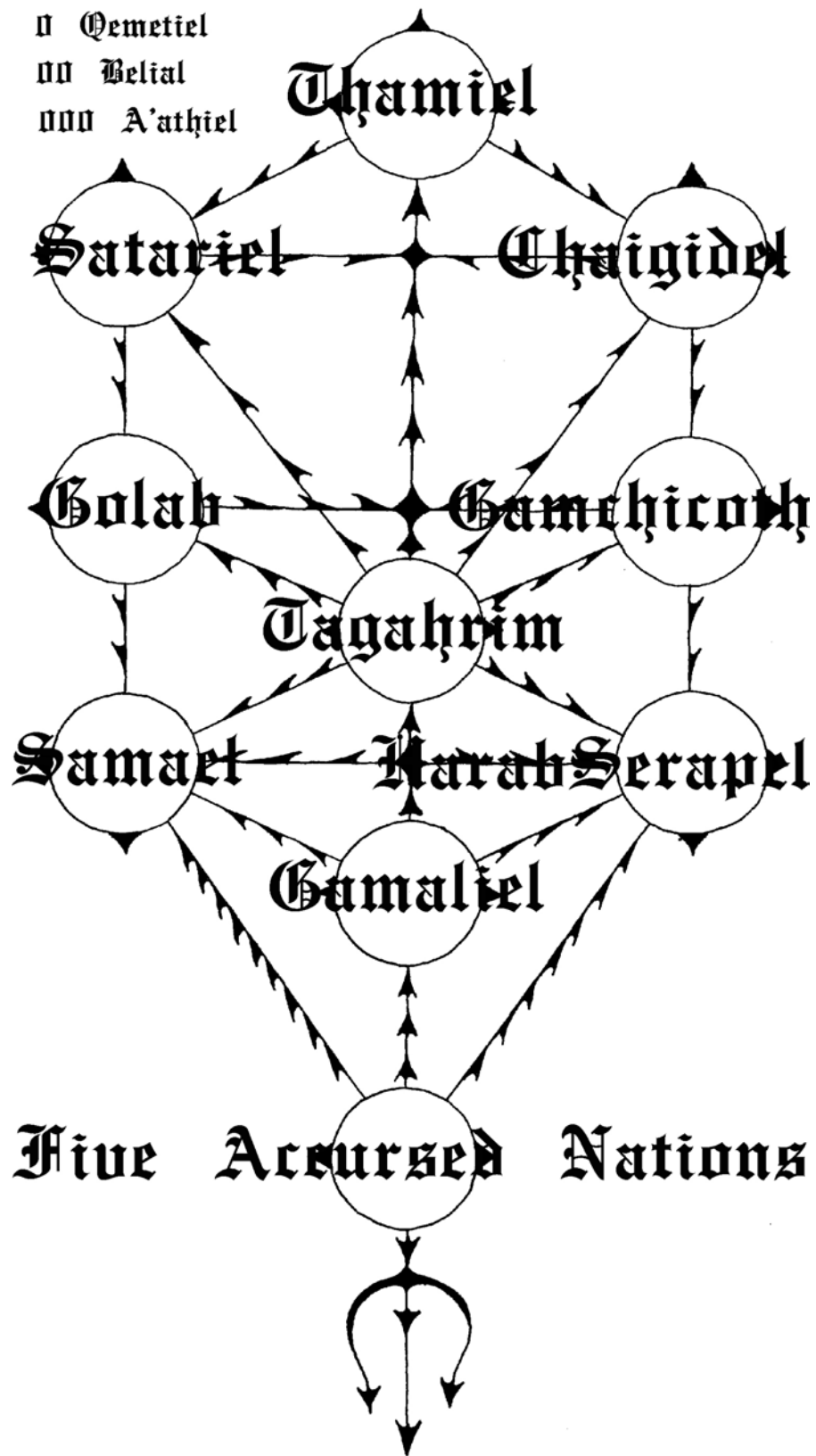
The 22 Paths of the Qlipoth, the Letters of HVHI

The Most recognized Tree of Death, the Attributions of the Arch-Demons or Witch Kings and Witch Queens:

The Alphabet of Desire as Austin Osman Spare called it, represented various power points or subconscious levels of atavistic resurgence. They could represent sex and a plethora of emotion. Each letter should be scribed by the sorcerer who uses them, a universal or prescribed method is to draw automatically a sigil which represents the specific demon abode. The spheres have been categorized by their Trump Tarot attribution, thus associations may be made more consistently and with direct focus. You would simply attest a corresponding emotion or desire to the attributes of the trump itself. Beware, the 22 Paths of the Qlipoth are gateways to hell, to the very depths of your being. To transverse them means that you will confront all that is bad and good within yourself, your weakness, your strengths and those dark corners you would most likely seek to avoid. At that point you shall either master them or become prey to them, inducing madness and self-destruction. You have been warned.

The Qlipoth and Daemonic Servitors

Definitions – The use of the word “God” relates to the devouring/creative life/death source, mindless in itself – Zurvan is limitless time (Ain Soph). Those which fell from “God” are independent thinking Angels (angels are the definiations of Luciferian Witchcraft being higher faculties of man, thought and reason) and thus represent Order from Chaos. The Qlipoth is a source of antinomian power, thus is “Satanic” as it requires discipline and a self-reliant/balanced Adept to utilize any benefit from it. The Qlipoth can destroy the mind of whoever enters it; equally so it may create Gods from those who enter it. Demons are Daemons (Spirits, independent) who have experienced the balanced aspects of both the Above (Empyrean, Solar) and Below (Infernal, Lunar) to manifest on Earth (Malkuth, the physical). It is essential to understand the context of the terms used here before going forward.



The Qliphothic Orders of Demons on the Tree of Death

Including the Five Accursed Nations

0 – Qemetiel – The Crown of Gods, the First Adversary

00 – Belial – Wickedness, Mastery of the Earth

000 – A’athiel – uncertainty, weakness but strength through struggle.

I. Thaumiel – Black Sun – Fool

Pluto – Kether

Hebrew: ThAMAL

Demon ruler: Satan, Moloch, Luciferian Trinity – Samael-Lilith-Cain.

Yatuk-Dinoih attribution: Ahriman or Ahriman-Az-Zohak.

Crown – The Fallen Angels/Enter Flesh

Demons of Sphere:

THAMIEL (ThAMAL): LUFUGIEL + MAHAZIEL + ABRAXSIEL +

AZAZAël + THADEKIEL

Thamiel is the Adversary in form, thus embodying the light/dark gnosis, a glyph of Lucifer/Ahriman. The Hebrew root ThMAL is reflective of angels which represents “the Perfection of God” and thus relating to their initial existence as Angels of spirits of the Iranian Zurvan or the Hebrew Yahweh. As these angels fell, their name progressed into ThAMAL, William Heidrick in his “Magical correspondences” wrote by adding Aleph to their name became the “Duality of God” (ThAMAL). Here is the point of incorrect or misdirected aspect of initiation – Thamiel represents indeed the Duality of God, rather the form of the Adversary. These form of the Opposer relates self-divinity from the highest form as Seraphim to the infernal depths, thus experience and reflection of both the “Above” and “Below”. The lowest aspect of this name is TMAAL, “The Polluted of God”. Other aspects of this sphere present the Cathariel (ChThAVRAL) meaning “The Broken” or “Fearful Light of God” representing the Black Sun, the devouring essence of the Qlippoth. Kether is the highest sphere of initiation, from a Left Hand Path perspective, the Black Adept should seek to not unify opposites but rather understand the strengths and weaknesses of the mind and body within this sphere. Know your limits of anger, love, compassion, aggression and violence to control yourself at a more refined level. By working with the Crown of the Fallen Angels, the ensorcelment of the Yatuk-Dinoih’s Angra Mainyu, Az-Jeh and Akoman (Hebrew: Samael, Lilith and Cain or Cain) initialize the possibility for self-creation in both earth –the NOW- and the astral –the spirit or dream- Know HOW and when to separate these and how the blend them in your initiation.

Thaumiel and Kerthiel (Cut off from God) are dual headed demons with bat like wings, they seek continually to join their forms with other beings. This is corresponding to the Black Sun or the Adversarial Essence of which Samael fell into and mastered. When he was joined with his twin and bride, Lilith, the Adversary was born. This is also the considering sphere of Zohak or Azi Dahaka, the Antichrist or ancient Son of Ahriman. The term Antichrist may be defined in this context as a being which teaches and initiates a path against Christ, an alternate form of initiation. This would not by chance simply mean anything different from Christ, but a path which focuses better on the balance of both spirit and the physical. Pluto

in Greek mythology, is the Lord of Hades and the Underworld, a form of Arimanius (Ahriman, Angra Mainyu). The Fool card is attributed to Thamiel, as it represents initiation and divine consciousness, the Adversary or aspect of Cain becoming Baphomet. The spirits associated with Thamiel are: Abraxsiel, Lufugiel, Azazel, Mahazel, Thadekiel

II. Chaigidel/Ghogiel – Fixed Stars, Planets – Magician

Neptune – Chokmah

Hebrew: ChIGDAL

Demon ruler: Beelzebub,

Yatuk-Dinoih attribution: Druj Nasu or Savar/Saurva

Demons of Sphere:

CHAIGIDEL (ChIGDAL): LUFEXIEL + DUBRIEL + GOLEBRIEL + CHEDEZIEL+ ALHAZIEL + ITQUEZIEL

Chaigidel are the foundation of the consideration of the Qliphoth as “shells”. Here the Black Adept invigorates the shells by means of ensorcelment (encircling the perceived power of this sphere to awaken dormant Atavisms in the subconscious). This sphere is called “Confusion of the Power of God” and relates to Chaos, but the power to master aspects of the abyss to a sense of temporary “order”. An aspect of GChGYAL or Ghogiel, which means “Those who Go Forth into the Empty Palace of God” represents the possibility of filling the shell with form. As one works with Chaigidel the Black Adept essentially focuses to manifest creative energy through the sphere of Binah.

Chaigidel are called hinderers as these are challenging shades, which correspond to the Magician card. Chaigidel falls under the rule of Beelzebub as the Lord of Flies and Chaos, thus the Magician is a sense and state of perpetual wisdom. The essence of Ghogiel is to manifest his desire through the Will of the witch, thus there is no difference between the spirit and the initiate, the become as a vessel but answerable only to themselves. The spirits associated with Chaigidel are: Dubriel, Lufexiel, Alhazel, Chedeziel, Itqueziel, Golebriel

III. Uranus – Da’ath

The Darkness Hidden, the dual gateway or Mouth of Hell, the place of the dead.

Demon ruler: Choronzon. Yatuk Dinoih attribution – Arezura.

As presented by Kenneth Grant, Linda Falorio and suggested by various Aleister Crowley works, this is the very entrance to the “Tunnels of Set” or the Tunnels of Hell. Shapeshifting, transformation and dream haunting is the power of Da’ath.

IV. Satariel – Saturn – Universe

Saturn - Binah

Hebrew: Sha’aYRAL and SThRAL

Demon ruler: Lucifer, Lucifuge

Yatuk-Dinoih attribution: Andar

Demons of Sphere:

**SATERIEL (SATARAL): SATURNIEL + ASTERIEL + REQRAZIEL +
+ TAGARIEL + ABHOLZIEL + LAREZIEL + ABNEXIEL**

Sateriel is the sphere which relates imperfection, or the concealment of “god”. Herein is the initiatory quest of seeking to confront and overcome challenges. The self is continually imperfect, to be ‘perfect’ by definition alone has no existence or life – it is without flaw and therefore non-existent. It is equally virtually impossible for individuals to perceive perfection, as there is no continual point of balance within the universe or within the self, all is in continual –balanced- flux or transformation. Therefore it is not possible for a human or otherwise to recognize perfection; it means the death and dissolution of being in all forms; thus absorbed by the “God” point. The shadow forms of Sateriel are called Sha’aYRAL, “The Hairy Ones of God”. These are the bestial aspects of Binah, relating to hidden knowledge with Saturn.

Sateriel are called concealers, they are hidden within shadow and darkness. This sphere represents change in accordance with willed direction, thus a balanced state of self-mastery and thus elemental/earth mastery. Sateriel is under Lucifuge Rofocale, the Prime Minister of Hell according to the Grimoire Tradition. Saturn is symbolic of the Adversary in an earthen sense – the Devil in willed change and motion. To understand this simply, seek the Empyrean (heaven) and Infernal (Hell) realms within yourself. Control each with balance and respect, unite both within your Willed desire of interior and exterior change. The spirits associated with Sateriel are: Al, Tagariel, Saturniel, Asteriel, Lapheziel, Abholziel, Reqraziel.

V. Gamchicoth – Jupiter – Wheel of Fortune

Jupiter –Chesed

Hebrew: GMChKVTh

Demon ruler: Astaroth

Yatuk-Dinoih attribution: Zairich or Arashk

Demons of Sphere:

**GAMEHIOTH (GAMChATh): + MALEXIEL + GABEDRIEL +CHEDEBRIEL + AMDEBRIEL +
A'OTHIEL + THERIEL**

Gamehioth is considered an order of devourers, uniting substance with the thought of creation. On a deeper level Gamehioth are indeed vampiric or predatory spiritual forces which consume to grow in strength, thus shades which the Black Adept may use in forces to consume another by distance or by dream. The black mirror or a scrying tool may be used to good end. The lower aspect of this order is Azariel, the Hebrew being AZRYAL which translates “Binding Ones of God” and makes reference to the ritualistic working of ensorcelling the spirit and then consuming within the circle, a practice outlined in “Luciferian Witchcraft” and “Yatuk Dinoih”. The Adept seeking to utilize this aspect of atavistic resurgence may create a sigil with elements representing Chesed or Jupiter, then scribing the names of spirits around it. Astaroth/Astarte is the Demon ruler associated with this sphere and is one who brings wisdom by the path unseen.

Gamchicoth is a demon which represents change and continual motion. This is the essence of the Adversary/Opposer in all forms of movement, a challenge against stasis or non-change. Here we find Astaroth is the Arch-Demon of this sphere, which is under Jupiter. This is the ability to discover the prospects and beginnings of initiation, the black flame which illuminates the path each soul must walk to become like God. Gamchicoth is called “the Hinders of Souls” as they seek to draw initiates from the opposite aspects of knowledge. The spirits associated with Gamchicoth are: Amdebriel, Gabedriel, Malexiel, A’othiel, Chedebriel, Theriel.

VI. Golab – Mars – Tower

Mars – Geburah

Hebrew: GVLAB or GVLChB

Demon ruler: Asmodeus or Tubal-Cain

Yatuk-Dinoih attribution: Aeshma

Demons of Sphere:

GALEB (GLEB): GAMELIEL + BARASHIEL + EBAIKIEL + LEBREXIEL

This is the Sphere of Power and the Strength of confrontation. Golab is the order of those spirits who continually wish to do destruction, useful for cursing and for confrontation of others. Asmodeus is Aeshma, the Daeva of the Wounding Spear and the Wielder of the Bloody Mace. Aeshma is the spirit of the berserker, the lawless one whose comfort is war. Use Galeb/Golab with symbolism of Mars to prepare for confrontations or cursing an enemy. The outer shades of Galeb is Usiel, the Hebrew being AShYAL which translates “Ruins of God”. Tubal-Cain, a descendant of Cain was said to have made love to his Sister, Naamah and Asmodeus was birthed in flesh from this form. Tubal-Cain’s attribution to Mars is that he is the weapons maker, whose knowledge is presented in the sorcery of the blacksmith.

The tower is attributed to Mars, and Golab is a demon of devourment and destruction within this sphere. This is primal aggression, war and the forces of nature moving to forcibly change something. The Arch-Demon of this sphere is Asmodeus, or Eshm/Aeshma, the “Demon of the Wounding Spear”. Here we are able to see self-destruction to begin a new path or life; ending of something to give birth to something else. The spirits associated with Golab are: Gameliel, Barashiel, Lebrexiel, Ebaikiel.

VII. Tagaririm – Sun – Sun

Sol –Tiphereth

Hebrew: ThVGRYRYM or ThGRYRVN

Demon ruler: Belphegor

Yatuk-Dinoih attribution: Naikiyas/ Naonhaithya

Demons of Sphere:

TAGARIRIM (TGRRM): MEPHISOPHIEL + GOBRAZIEL + REBREQUEL + TAUMESHRIEL + RAQUEZIEL

Tagaririm is ruled by an aspect of the fallen angels, seraphim and others who sought the darkness and power within the abyss. As Tiphereth is the sphere of the Sun, beauty this averse sphere holds the Zomiel, the Hebrew being ZMHAL, the “Revolt of God” and are those who build ugliness and cruel aspects of creation. Useful in workings which require the knowledge of the earth, its darker, more hidden areas.

The Sphere of Tagaririm, the disputers, is of Sol. The demons of Tagaririm are shades of energy both creative and destructive. This is the sphere of strength and creation, the Will of the sorcerer discovered and beginning to find means of form in the physical world, also symbolizing the ideas therein which may create

inner change. Belpagor is the Arch-Demon of this sphere. The spirits associated with Tagaririm are: Raqueziel, Mephisophiel, Taumeshriel, Gobrael, Rebrael.

VIII. Harab Serapel – Venus – Aeon

Venus – Netzach

Demon ruler: Baal

Yatuk-Dinoih attribution: Taprev/Taurvi - Paitisha

Demons of Sphere:

**HARAB-SERAPEL (HRB-SRRAL): HELEBRIEL + SATORIEL +
BARUCHIEL + RETERIEL + REFREZIEL + LABREZIEL + ASTORIEL +
REPTORIEL**

The Harab-Serapel are called “Ravens of Death” who preside within chaos, often devouring each other. One may utilize this sphere of Venus – Netzach to control and command astral forms of shadow, night or ravens to a specific goal, including dream workings, projection or Sabbat gatherings via astral plane. The demonic ruler of Netzach is Ba'al and the outer shades are known as Theumiel, TVMAL which is “Fouled Substance of God”. Essentially, Harab-Serapel are the Ravens of the Burning of God and relate to the mastery over weapons or tools used in the material world.

The Ravens of Death, called Harab Serapel are the demonic forces within this sphere. Here one may see that within Venus, or love, is also death but unlimited possibility. This is an expression of the 8 – pointed Chaos and Luciferian Star, called Algol. This is fire and lightening, but also the love to creating possibilities. The spirits associated with Harab Serapel are: Labreziel, Satoriel, Reptoriel, Pafiel, Hele-rial, Baruchiel.

IX. Samael – Mercury – Hanged Man

Mercury – Hod

Demon ruler: Samael the Black and Adramalech

Yatuk-Dinoih attribution: Akoman

Demons of Sphere:

**SAMAEAL (SMAL): SHEOLIEL + MOLEBRIEL + LIBRIDIEL +
AFLUXRIEL**

Hod is perceived in traditional Qabalism as wherein the Will of the Absolute is controlled and manifest in the Adept. From a Left Hand Path perspective, the Black Adept ensorcells and manifests His or Her Will in the material and spiritual world, thus becoming an Ahriman or Daeva, thus a God independently and separate from the natural order as it is commonly perceived. Samael is Ahriman and was the first Angel who was born before Ahura Mazda or his brother. In Hod Samael is the balanced aspect from the Light which fell into Darkness, thus knows both ecstasies. Samael is represented as an isolation of the fallen creation. The outer darkness is called Theuniel, TVNAL which means “Filthy Wailing Ones of God”. Use the Averse Qliphothic sphere of HOD to encircle your desire firstly as being a Son of Ahriman/Samael

and how you can further stand independent in the world. In such workings, utilize the sigil of Lucifer with the names of the fallen angels of this sphere, to encircle and absorb their atavistic wisdom.

The sphere of Samael draws an interesting assumption, as generally Samael is found within Kether or the Adversarial Heads of the Devil. Samael is seen as an earthen manifestation of his fallen nature – self-sacrifice, pain for knowledge and diving into the darkness to regain the essence of Light. This is the Luciferian Sphere of self-sacrifice from Abel (the Clay) to Cain (the Fire) to Lucifer/Samael (Light). Thus Mercury is transformation and the courage to invoke it. Bael is thus the Demon-King of this sphere, as he is the manifestation and voice of the directed chaos and change of Samael, the fleshed out seed of the Dragon and Whore within man, initiation and thus Witchblood. The spirits associated with Samael are: Molebriel, Libridiel, Sheoliel, Afluxriel.

X. Gamaliel – Moon – High Priestess

Luna – Yesod

Demon ruler: Lilith the Elder

Yatuk-Dinoih attribution: Az-Jeh

Demons of Sphere:

GAMALIEL (GMLIAL): IDEXRIEL + MATERIEL + LAPREZIEL + GEDEBRIEL + ALEPHRIEL + LABRAEZIEL

This is the elder sphere of the Moon, wherein in the Qlippoth is the Dark Moon or Crone of Lilith the Elder, Bride of Samael the Black. In the gnosis of the Yatuk-Dinoih it is Az or Jeh, the Whore. The Night Spector is the vampire spirit which drinks from the sleeping at night. This is the sphere of Gamaliel, where the place of final forms slowly become matter in Malkuth or Earth. This is the Sphere of Sorcery becoming Flesh. The sphere of Gamaliel is where misshaped, distorted images mutate into results. The outer form is Ogiel, in Hebrew AGAL being “Those who flee from God” representing phantoms and darkness.

The obscene or Gamaliel is the sphere of the Moon, it is darkness and the watery depths of the Demonic Feminine, Lilith is the Arch-Demoness of this sphere and is thus the tester and seductress. Gamaliel could be viewed as a form of succubi, lilitu, the sexual demon children of Lilith. The Pairikas are formed strong within this sphere of working, as it of the Moon which they are said to draw their power from. The witch who seeks to go forth unto the Black Light of Samael must master darkness, thus workings with Lilitu and sexual servitors should be mastered, or else they shall master you (and self-destruction follows). The spirits associated with Gamaliel are: Gedebriel, Laprezziel, Materiel, Labraeziel, Alephriel, Idexriel.

XI. Five Accursed Nations – Earth – Empress (Nahema or Nahemoth)

Earth – Malkuth

Demon ruler: Lilith the Younger, Nahema

Yatuk-Dinoih attribution: Pairikas

Demons of Sphere:

NAHEMOTH (NHMATh): NOBREXIEL + A'AINIEL + MOLIDIEL + HETERIEL + THAUHEDRIEL

The Five Accursed Nations:

1. **Amalekites**, whom are aggressors
2. **Geburim**, whom are violent ones
3. **Raphaim**, whom are called cowards
4. **Nephilim**, whom being the sons of the Fallen Angels, are Voluptuous Ones
5. **Anakim**, whom are called anarchists or children of chaos

Nahemoth or Naamah is the sphere of Malkuth, or earth. This Qliphothic abode is called NHMATH or NHMH and refers to “groaning, screeching” and is attributed to the sphere of material manifestation, useful for Goetic Sorcery. Naamah or Nahema is specifically a younger form of Lilith, bride of Asmodeus – in other folklore the mother of Asmodeus with Tubal-Cain. Nahemoth is essentially a sister of Lilith, in Yotuk-Dinoih a form of Az-Jeh and the Pairikas, fairies or seductive spirits. The Hebrew of Naamah is Na’AMH. Nahemoth are also called Whisperers and is referred to nocturnal seduction.

This is the earth and its continual chaos upon it. The essence of Algol shines down black and eclipses the passage through the Moon, thus is a first testing point of the witch. The earth is the physical result of the Will of an Antichrist, or Beast who has attained self-mastery, thus Belial in a masculine sense. In the feminine sense, in relation to Empress, the Five Accursed Nations – Amalekites, Geburim, Raphaim, Nephilim and Anakim are areas of mastery in the physical world, thus are under the Arch-Demoness Naamah, the Pleasant One or in some lore the Sister of Cain. The spirits associated with Nahemoth are: A’ainiel, Thauhedriel, Molidiel, Heteriel, Nobrexel.

Meditation: *Magick is a process of becoming and increasing, refining and progressing in awareness. The earth is based upon Reason itself. Sorcery is successful when reason is applied with uneven pressure, to result in change and focused manifestation of reality. Know that the darkness within your spirit, cloaking the fire of the Black Flame itself is your guidance of spirit. You must conceal the demonic nature in the angelic, higher articulation of spirit. Thus a Seraphim (serpent – fire) is found in the awakening. Channel the demonic within, use it to be as raw power and strength.*

XII. Dagdagiron – Capricorn – Devil

The sphere of Dagdagiron is that of the Devil, or Capricorn. This in Hebrew Cabalism is the number 77, being the buck or goat, unrestrained sexual force and night/death. Here under the fishlike demons of Dagdagiron, the manifestation and compliment of Leviathan is the Beast, or Ahriman the Devil. This is the Infernal and fallen state, representing pure sexual and creative power without regard for any side results of its action. This is the Black Man of the Sabbat, Cain enfleshed as the Devil initiator of the Infernal Sabbat of Witches. In this sphere, power creates and destroys.

Meditation: *Seek to control and focus the power you awaken, for it may in turn destroy you. Do not rest on laurels and do not assume others are inferior, all demons may be undone if they grow too bold or static in their environment.*

XIII. Behemiron – Aquarius – Star

The Behemiron are manifestations of the Arch-Demon Behemoth, thus the Star is a manifestation of the idea of individuality, but through struggle. Behemiron are forms of force and brutish manifestations, but a new form of change.

Meditation: *Change is essential to continued existence, stasis is the death of the mind and soul. Always seek change, embrace it and adapt even if it is initially uncomfortable. In the moments of discord and*

uneasiness, can the essence of the Black Flame be found, the very Eye of Set which is awakens and awareness of being. You are isolate, alone and a manifestation of the Luciferian Current.

XIV. Neshimiron - Pisces – Moon

Another manifestation or mirror of the Moon, these are malignant women, Neshimiron, Lilitu and bestial succubi who may breed other demons within, a secondary form of the Witch Queen. The Pairikas are sacred within the sphere of Neshimiron, this demon may be summoned to bestow the essence of the Pairikas on a female witch who seeks to become as them.

Meditation: *The feminine current is the motivation to the masculine, it resides in all beings. The feminine is the “Red” or “Fire” essence which illuminates and radiates the “Black” or “Masculine” towards movement and manifestation. Through “Her” can you only awaken the Luciferian essence.*

XV. Bairiron – Aries – Emperor

This is power and authority, with balance. This is by the nature of communication and the art of displaying wisdom, can a Witch or symbolic Antichrist make their will flesh in the physical. It is the unity of both the spiritual and physical which creates the Adept, one who is able to mastery both worlds.

Meditation: *Know all words will beget some type of reality, often undesired in outcome for those asleep to the world around them. As “Satan is the God of this World” so must you be. Use words and wisdom to beget what you wish, the serpent which has a silvery tongue may convince and empower those around him or her, weaving the very flesh of the dream into material manifestation. All you do now will make flesh your dreams of tomorrow, even your nightmares.*

XVI. Adimiron – Taurus – Hierophant

The sphere of Adimiron is that of the wisdom which emerges from the subconscious. Within the circle of the cunning, it is known that all wisdom lies deep within, that Lucifer/Ahriman/Satan and Lilith represent this wisdom, that in this fall into darkness do they remain hidden in the infernal realms (hell), the hidden place (Helan or Hele, to conceal). In the Great Work, the subconscious (The Devil and His Bride with Leviathan the encircler of Self) emerge in the conscious (Cain the Son) thus the witch transverses all masks and traps place upon the Left Hand Path.

Meditation: *Know yourself, explore and shape your dreams as the Lord of Nightmares, this is the role of Set the Storm Bringer, control and encircle the demons within the dream, that such serpents may be your tools of creation and destruction in the worlds of flesh.*

XVII. Tzelladimion – Gemini – Lovers

Here is the sphere of Twins, or Lovers. Here we find like the Twins two deeper aspects of the Adversary, that by waking this spirit of the Sorcerer (Witchblood) does Cain awaken within. The murder of the lower self (Abel) is symbolized in the feeding of the blood to His Demon (Luciferian Angel or Holy Guardian Angel or Daemon) thus initiation occurs via Cain (becoming the wanderer, the first Witch and Satanist).

Mediation: *The uninitiated self (Adam) is met in the field by his fiery half-brother, Cain. Cain finds weakness in the ignorant Adam and kills him, sacrificing his blood to his Father, Samael the Devil. Cain has the hidden knowledge of the gates of hell, he is awakened by the life force he has consumed and learns to direct it in a positive, awakened manner. Cain seeks his father and bride, Lilith, who teaches him the art of fire and darkness, leading to his knowledge as the first blacksmith or weapon maker, later shaped by Azazel (Samael) in his form as Angelic host. Seek initiation by struggle, there you will awaken the dual*

aspect of demon and angel, disregarding the uninitiated self (Adam), the path is opened by “Zazas, Zazas, Nasatanada Zazas”.

XVIII. Schechiriron – Cancer – Chariot

This is the sphere of the Awakened Magician, who bears self-attainment and power within. The chariot is the vehicle or result of Will, similar to what is used by the Archdemons under the Adversary – Evil Adam (Cain), Aggereth, Naamah and Lilith.

Meditation: *Use your desire (chariot) to guide you towards your goal or destination. The Fire serpent (the demonic feminine) will initiate and drive your imagination further. Learn how to shape it.*

XIX. Shelhabiron – Leo – Strength

Here we find the sphere of Yaltabaoth, the pre-fallen Lion-Serpent who is Lucifer, the very first angel and “Child of Chaos”. This is also the sphere of the Lion-Serpent and the union of Lust, the Whore Lilith-Az. Within the unity of the Beast and the Whore does the self achieve a form of individual strength and completion; but not the ending of the Great Work. This is continual within the scope of self-realization.

Meditation: *To know instinct and the True Will, one may find the strength to bind the desire and motivate the self towards any foreseeable goal, one step at a time. Do not allow others to cloud your judgement or crush your dreams. If it is reasonable, it is attainable.*

XX. Tzephairon – Virgo – Hermit

This is the sphere of the Sorcerer or Witch Queen who is passing through the lower realms of darkness, the very journey of Cain as the isolate one. Introspection, self-realized goals and determination through Will are the components for success within magick and the practice of the witch art. In action, seek the common factor in everything; use the association to self-create your path according to instincts. Use the demonic/atavistic knowledge associated with instinct to further articulate the angelic or higher intelligence.

Meditation: *Inner Power is found in isolation, when no one is there to “pick you up”. Power is not just found in isolation, the source is the nature of this mediation. You can exist in strength from others, yet you must master the games of their world to utilize the potential of your inner power if the goal is refined in the material world to some extent. You shall find your strength in the moment of crisis, when there is nothing else. Use these moments to refine your consciousness in the form of the Adversary, know the mythological trials and struggles of both Lilith and Samael, how they are reflected in you. Here is the concept of “Cain” as the awakener of the spirit. Reflect in isolation your weakness and strength, build on each. You can build on each fear by confronting it; horror is often the realization of the inner spirit, embrace darkness and consume light.*

XXI. Obiriron – Libra – Justice

This is the glyph of Azothoz, the Adversary within the words Alpha (the beginning) and Omega (the end), the very process of the encircling of the self and its possibilities. Here is the Great Whore awakened, satisfied to devour outwardly from the force wielding her desire, the Witch or Initiate in question.

Meditation: *The Whore Az/Lilith devours, at the encouragement of her mate, Abriman/Samael. You too should seek this, continually seek to refine your consciousness, yet do not lose sight of the ground you walk on, don’t walk so fast you cannot experience the path itself.*

XXII. Necheshethiron – Scorpio – Death

This is the sphere of the Antichrist who is sacrificing himself to become something better, more powerful (the Head of 7 which is wounded), thus a direct association to the Hanged Man as the process rather than the image. Here, in Necheshethiron, the demons devour to restore.

Meditation: *In the moment of weakness, you will push yourself to limits beyond your knowledge, while difficult, always seek to understand and then utilize the strength you have within to overcome your situation. Chaos can be made temporary order if you so have the patience and design for it. Remember, from death can one determine what is truly important, when you have fallen just as the First Illuminated Seraph, yet arise in the knowledge of the angelick and demonic. Use the Qlippoth to grant you a path to further power, yet do not let the qliploth simply guide you.*

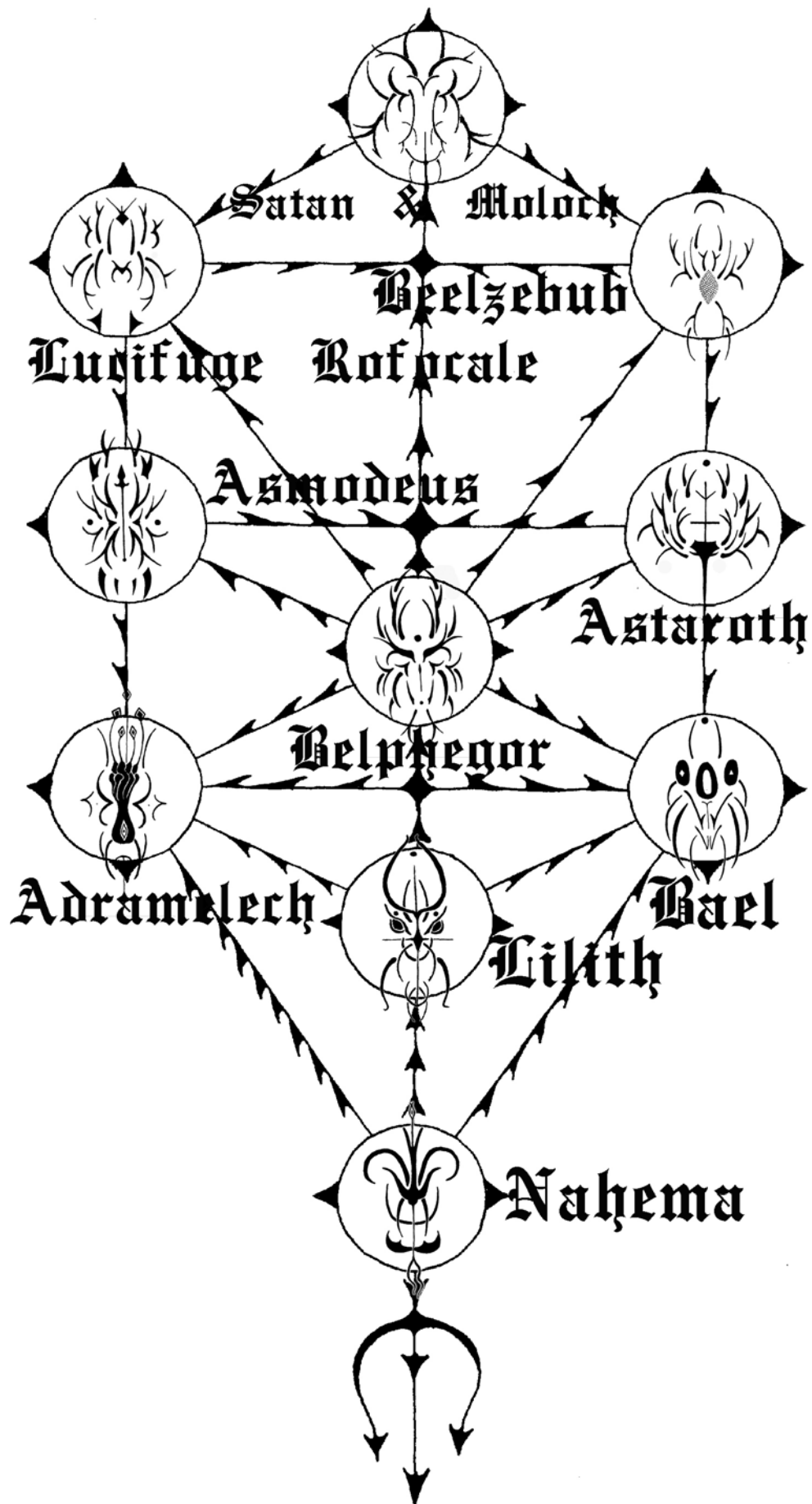
XXIII. Nachashiron – Sagittarius – Temperance

In Nachashiron is found the dual aspects of the Opposer or Adversary, what is Black becomes White and Water becomes Air. The Great Work of self-transformation is measured by the development of the Mind and the results of ones own self-appointed Goals. This is the understanding of the nature of the Adversary within yourself.

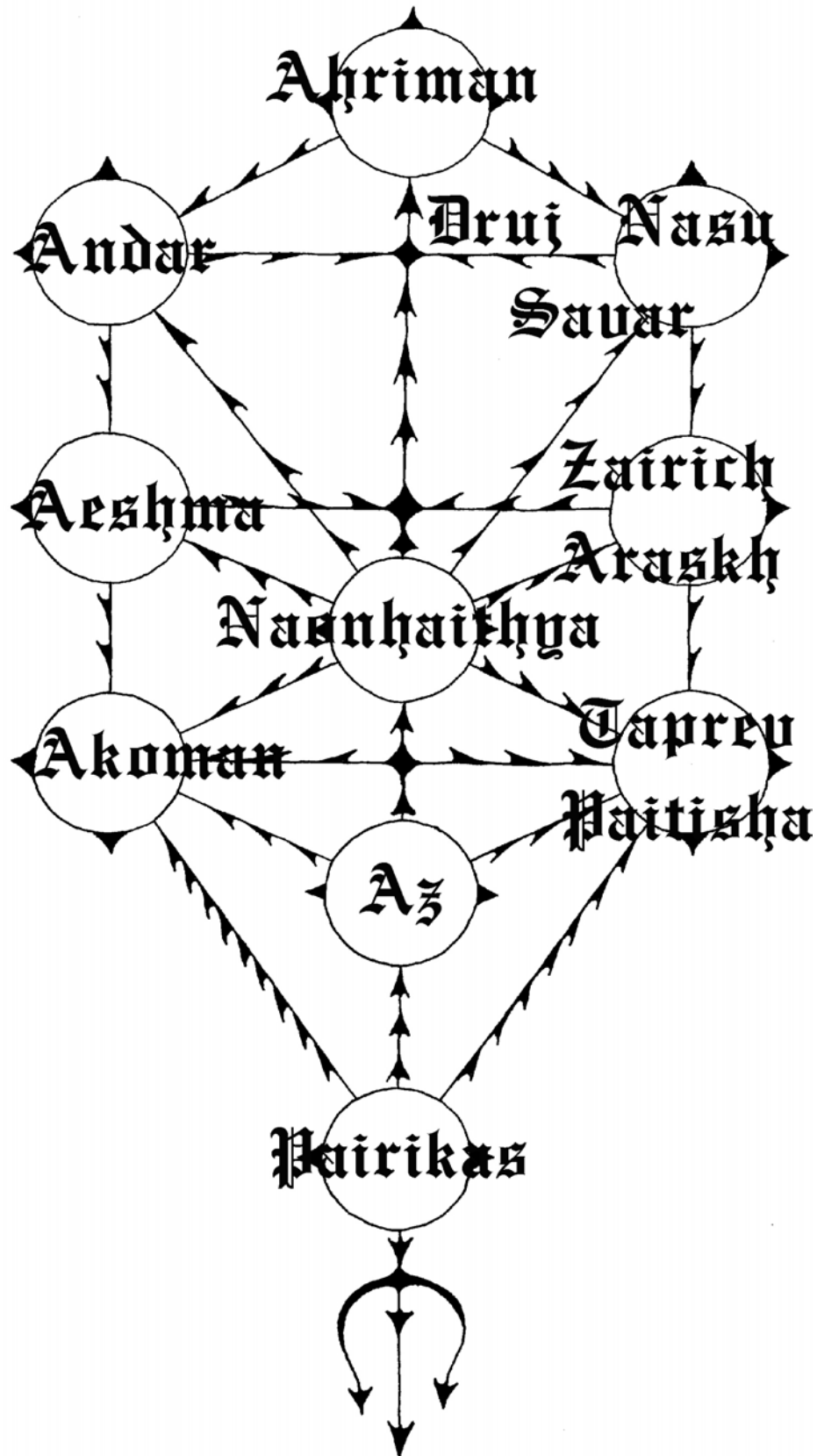
Meditation: *Use the Black and Red Serpents (Samael and Lilith) to counter challenge and bring the best aspects from both within yourself. Knowledge with passion, strength with discipline and hunger with focus will beget your heaven and hell. The ideal is balance, look to the ancient Egyptian Set or Sutekh, being both Lord of War and Storms, darkness and demonic spirits, he is also friendly to the dead. Cain's murder of the weaker mind allowed the friction necessary to lift humanity to a Godlike state. Abriman entered the world as a Serpent to bring balance and strengthen those who were of determined will, devouring the weak. This is balance and to know the uses of both can the Adept become as the Adversary.*

Qlippothic Paths on the Tree of Da'ath (averse knowledge)

Abstract: Averse or Backward Knowledge correctly attributed to Ahriman by Zoroastrian sages, however incorrectly understood from any specific initiatory level. **'Backward knowledge'** does not indicate a lack of wisdom to foresee or direct events, rather symbolizes the knowledge of Hell or the hidden place of the mind, thus the subconscious. The Adversary within holds both Future knowledge (Will to Power) and Backward knowledge (the subconscious).



The paths of the Druj upon the Tree of Death, Qlippothic correspondences. This may prove useful for Yatukivah or practitioners of sorcery from an Ahrimanic perspective.



HVHI

The Invocation of the God of the Averse Tree, the Adversary

The incommunicable name of Samael. A title of attainment with the Luciferian Trinity, Samael – Lilith – Cain.

The gnosis of the Luciferian Current may be found not only in light, but also darkness. The very intent of this ritual is to give a solid foundation to the approach of this work. It requires discipline and determination, but also the desire to achieve and grow strong within the mind's exploration via the conscious and subconscious. The practitioner once a firm understanding of this presented rite is achieved, should adapt accordingly.

HVHI is called the incommunicable name of Samael, the Opposer/Adversary. The practitioner will leap from the flesh of man to the cloak of shadow and fire to become other – to literally taste of the devil's skin. Within the praxis of the rite, the essence of Cain as an ascended daemon will become crystallized in the mind. This is intended not as a conception of mere intent, but the ladder which leads down and then up again. The Qlipsoth is a place of hell and darkness, but such power may be found in diving the depths of initiatory experience via the demons of the averse tree.

HVHI, as will be described here is the inverse of IHVH, or Tetragrammaton, the four fold name of God. God in this sense is perceived as Zurvan, or Endless Light. An interesting connection found in *The Kabbalah Unveiled* by Mathers is HVI, a word meaning “woe” and refers in part to the “seed of evil doers”, the children of Cain whom are the grandchildren of Samael. It is suggested that IHVH is also a word of Seven Paths, which holds further association of HVHI as related to the Seven Archdaevas in the Yatuk Dinoh and Paitisha.

As Cain was the embodiment of the fallen angels, who later slept with the daughters of Cain to bear the Nephilim, the race of Daemons and Human, who became devourers of flesh and blood, are by cunning standards our lineage and spiritual fathers. The magicians earthly symbol or model is Cain the Witchfather, as British Hereditary Witch Nathaniel Harris calls him; the First Satanist and Murderer.

This Ritual is a foundation work of the symbol of Cain, antinomian rebellion and assertion to the path against all others. Here is no worship done save within the self; and is a confirmation to the standards of the Luciferian Mind. HVHI is the incommunicable name of Samael, or Lucifer. This is the father of Cain and thus your father. Embrace this force within and rejoice in both the pleasures of the spirit and the flesh.

I. HVHI – the circle of the dragon and the Flesh of Cain

“I am as the first, when the stone and dagger first fell upon the profane clay of Abel, when the thirst of my Daemon was quenched with the taste of life.

I am as the first, alone and isolate whom as my father was cast from a paradise, thus by my strength and will alone could I only make my own paradise of hell.

I am the first, as within the Circle of the Cunning do I become the Black Man of the Sabbat, the very embodiment of the Devil on earth.

For I spit on the face of God, vomit on the priests of God and their hypocritical lies, I revel in filth and through Darkness do I become Light. I spit on the spirit of God and through my body awaken the Dajjal, the Lie which is the child of the Serpent whom is my father. I devour his sheep and deflower the Holy Virgin as my Whore.

I shall drink from the cup of the blood of Christ, the false messiah, who shall then open his eyes to the darkness of my father's paradise.

With the Fiery Serpent do I ascend into the Noon tide Sun,

With the Black Serpents bestowed by my fathers' kiss do I manifest my Will upon Earth and Below.

By the forbidden words, Open now the Gates of Hell:

Zazas, Zazas, Nasatanada Zazas!

I am the accursed one, who took the mark of the Beast, to be awake and strong!

I am the blessed one, who took my father's voice on earth!

Enthroned am I, who is as the scorpion beneath the noon tide sun!

Uplifted am I, as my Daemon has been feasted with Blood!

I pronounce the name which is forbidden – HVHI, Encircle me Father of Lies

I praise the Spirit of Diabolus who is my father – HVHI, Encircle me with Flies

I Strengthen my name in the Flesh of the Beast – HVHI, Encircle me with the Serpent

I Proclaim my union with the Whore who is thy Bride – Lilith – Az, by HVHI, encircle me in her fornication!

So it is done.

II. The Luciferian Conjunction of the Spirits of Air (Enochian)

i-mica-ol-zododa comselh dasonuf farzm torzul a Babalon

be mighty (in the) circle which reign lift up arise with (the) Wicked

O1 zodamenta ors Exarp londoh ors

I conjure thee (from) darkness spirit of Air Kingdom (of) Darkness

Ol Vinu Idoigo Ardza Ol Zodamenta Ogiodi Azdra

I Invoke Angel of Air of Air I Conjure thee Demon of Air of Air

Zorge pambt ol farzm luciftian Mahorela

Be friendly unto me lift me up (in the) brightness (of) dark heavens

Micma Xannu Ol homtoah ananael

behold! Commands cacodemons of Air of Earth I (shall) triumph (in) wisdom

Zirido Plapli luciftian ors praf ol!

I am a Partaker (of the) brightness in darkness dwelling within me!

III. Gathering of Elements of Darkness (The Body of Shadow)

By the word of Azothoz, which makes my desire flesh

From the Fire and Hidden Light within the darkness which I cloak myself

Within this circle of the crooked serpent do I expand my world

By thorn bearing path do I invoke the Five Elements of Abriman.

By the face of the Lion, which is the strength of Zohak given by Satan, embody me with the courage and power of thy cunning.

By the limbs of demons, darkness encircled bringers of Light, my hands and feet become as the beast, that which reaches down into the depths of Puchan-i-Puch and into the mountains of Arezura.

By my shoulders which have grown the twin blackened serpents of Azi Dabaka, and behind them the wings of an Eagle, from which I may fly within the Aethyr.

By my body which shall be as a Dragon-worm, let my fathers flesh be mine.

By the tail of Leviathan, whose abyssic knowledge shall be mine!

My qualities are five,

The first is the darkness within, that which I create according to my desire.

The second is the stench of death, for life grows from decay.

The third is ugliness, which is a mask of beauty.

The forth is bitterness, shall my enemies be accursed.

The fifth is the heat from the Blackened Flame, the Mind which shall not die.

My ways are many

I may create and destroy by my cunning craft of sorcery

Lies in which I speak create truth as Storms which gather

Those who summon against me shall know dread, their mother's decay and a slow painful death by the darkness which is a part of me.

IV. Casting the Shadow of Akoman

I cast my voice to the winds and unto the mountain of Demavand, to the abode of Azi Dahaka, whose mind brings Akoman, whose essence is of the Storm and the Serpent, who is the initiator of magick upon earth. Whose father is Abriman, reborn by a two fold Kiss which brought wisdom.

I call to the Mouth of the Gate of Hell, Arezura, the Abode of Daevas and infernal druj, to the place in the North. Who shall attend and empower my ensorcelment, who shall awaken the flesh and mind of those I wish -

Move and appear, encircle me!

I call to Akoman-

With satisfaction for Angra Mainyu. Jeh Az Arise....Kem Na Mainyu: What empower force hast thou given ...

Ohrmazd is death! Abriman encircles us in deathless shadows, life is ours. May Abriman be praised as Self, with devs and druj, sorcerers and sinners and heretics, adversaries and witches! May they (all) be strengthened and empowered! May evil be our path to Light, by the averse draconian path to the Nightside!

O Abriman, Lord of the earth! I am joyful for all sins and I desist from false religions which enslave, from sickness of the spirit of dissolution. For those joys of thinking, speaking and acting, of body and soul, worldly or spiritual, O Abriman! I am Becoming, I am Darkness, Smoke and Flame, I welcome them. With three words I summon them! By Abriman, Sacred Prince of Darkness, By Azi Dahaka – Son of Smoke and Flame and Shadowed Way, by Ruba – AZ, Harlot Mother of Devourment! With satisfaction for Abriman, scorn for the path of false light! The true achievement of what is most wonderful, according to wish and desire!

I praise Andar! Taromat....Arashk Vizaresh....Come to my shadow, O Arimanius.

I profess myself a Sorcerer, a Demon of Flesh and Shadow-Spirit, having

vowed it and professed it. I pledge myself to the Antinomian thought, I pledge myself to the word made flesh, I pledge myself to ensorcel what I wish!

By the Mind which has Backward knowledge, that of Atavisms, worms, beasts and demonic forms, a foundation for which the Tree of Knowledge was nourished and sprang from, I invoke thee Akoman!

By the Mind which has Forward knowledge, Akoman, whose Angelick Father fell from the Empyrean Heights to become both shadow and light, whose God of Deserts is one of the Future, that by Sorcery and the Will is able to be shaped by desire and belief, I invoke thee Akoman.

Grow from the Blackened Flame within, grow as the serpents from the shoulders of Zobak! Enter my flesh and grow, I become as my Father!

V. Qliphothic Summoning

*I speak the words which open the Path as written by Zobak-
Zazas, Zazas, Nasatanada Zazas!*

By the Tree which was planted by the Dragon, just as his nature – it reaches above and below, Open thy gates of wisdom to me.

By the Crown of the Black Sun, Sitra Abra, open the Eye of Algol into my spirit, envenom me with your foreknowledge and after knowledge.

By the of Satan, Yaltabaoth, Saklas and Samael, Arise as flame within me!

I seek the knowledge of the Sphere of n. and the Demon of N.

I invoke thee!

By the Bride of the Dragon, Lilith, bless my rite with thy crimson kiss!

*By the Father and Prince of Darkness, Samael bless my rite with the two fold kiss which brings knowledge-
I call thy Fallen Angels who know both the depths and the heights of the Sun and the Moon-
Meshulhi'el, Qasfi'el, Ragzi'el, 'Abri'el, Za'ami'el and Za'afi'el come thou forth!*

I call Asmodeus and Alefpene'ash whose face is of Fire and Gurigur, whose knowledge of flesh breeds an Antichrist. By my spirit which is of darkness and fire make this become flesh, my desires!

So it is done.

Spirit, thou hast brought to me seeds of knowledge which shall grow in darkness, reaching the light of my intellect. Thou may go forth back to thy abode, leaving seeds of thy wisdom.

By Zairich, by Abriman, by Akoman, by Samael so it is done!

Qlippothic Pathworkings – practical suggestions for initiation.

All sorcery and magick must be measurable in result, purposeful in aim and disciplined in practice.

The initiate of the path must have a defined purpose for entering the Qlippoth, it cannot be approach randomly or without goal, else you become a shell yourself. The Hebrew Cabalists could not understand it fully as they were not of the Left hand path, they did not seek self-deification rather selflessness and allowing consciousness to be devoured by YHVH. Take your time with the workings, expand and strengthen your consciousness, use your method of inspiration to seek the the alchemical transformation of consciousness into the Blackened Flame of Divine consciousness. Seek AKOMAN in all things internally, do not allow your Az-instincts to overtake or devour you, remember this will if you let it. This is the test, survive and become like God or fail and become devoured by the forces you fail to control.

Working with method through the Qlippoth

1. Keep a journal.

- Date, time and duration. Invocations used, attributes meditated upon. Action undertaken, results and impressions. Balance with a physical and/or mental activity which creates stress (running, martial arts, moving through a bad neighborhood, something which allows instinct to guide you through).

2. Meditate daily on the attributes of the sphere in which you are working.

-In working in Malkuth, dedicate a week to Adamu-styled solitary sexual workings involving the imagination and desires you have. If in a relationship focus on how you treat your partner and why you stay with them. You must learn to be independent and to give proper space and consideration. If you are too needy make a conscious change to transform yourself from that. Naamah is the Queen of this sphere, as with Lilith the Younger. Seek the understanding that the Demonic Feminine is essential to the fire which stirs your imagination, learn to utilize self-love to allow the body and mind to grow stronger. If you are single, study why you are single and what may keep your from being single, if you wish to gain a mate. If so, work on a method in which you may obtain atleast a date.

3. Measure the results from where you started to where your work in the sphere ended.

-One must hold the self accountable for initiatory success. If it takes longer, so be it. Keep a solid record however to allow insight to be studied after the working. The goal is to become something better, so always have goals and seek to achieve them.

4. Remember your experience with each sphere, it can be used later.

- As you master each Qlippothic sphere and demons associated with them, you will be able to utilize these atavistic powers later. Often, this has been called a form of Necromancy as you are evoking shades considered dead to life yet again.

5. You must be prepared for the possibility of the Qlippoth becoming a very real experience beyond mental/focused initiation.

-Opening the gates of hell by one through any level of initiation will require an immense amount of discipline and strength. You will discover your own temptations, allowing yourself to completely loose yourself in overindulgence will lead to weakness. Seek balance and determination for self-excellence. As you grow in experience in working with the Qlippoth, you will at some point be able to draw energy from the Qlippothic spheres you are working in, as well as the tunnels. The test is not to allow the energy to leave, rather your ability to absorb it and focus it through your magick. Easier said than done, this is where the entire process is laid out in the grimoire, Ahrimanic Yoga, the Five Flames of Ahriman all support magick in a productive sense.

6. Predatory Spiritualism and Vampirism

– if you focus on devouring Anghuya in working with the Spheres of the Qlippoth know that once you train your mind in this capacity, you will never change that way of thinking. It coils about your subconscious and the Adversarial current will become an distinct part of your mind and spirit. The context of this work is spiritual, not made in reference to illegal activity. The Luciferian does not engage in illegal activity, rather the Adept works in accordance with the laws of society to manifest his or her desires.

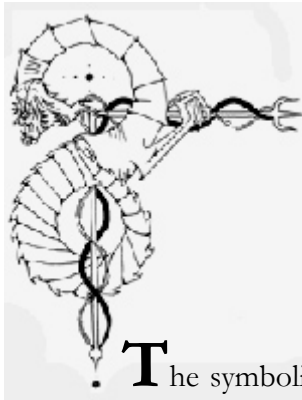
CHAPTER THREE

BOOK OF AHRIMAN

(EARTH)

Yatukih Sorcery and Daeva-Yasna

Dualism within Magick



The symbolism of the Peacock Angel, Melek Taus or Azazel and the lesser demonic forms of the Adversary provide a rarefaction of balance within a veil of seeming darkness. The Adversary as Angelick provides the dual perception that Good and Evil are nothing more than opinions, which darkness exists equally with light. The Adept who in a dual sense seeks both light and darkness will utilize this thought by the process of the Red and Black Serpent, creation and destruction, life and death. What can be later perceived is the cycle or spinning wheel (Chakra) of initiation. The Adept/Yatus continually is renewed and tosses off the old skin, much like a snake. The idea of the Black Flame of Shaitan/Ahriman is the very life giving inspiration point of consciousness, something many neglect to realize in any specific form. Perhaps the ancient Zoroastrians (besides the Yezidi) were the closest in any monotheistic religion to comprehend the flame of Ahura Mazda itself was existing because of the path of Ahriman and the Daevas itself; their flame was too equally as great. The Sanskrit word for God is “Deva”, but the old Persian word is “Daeva” which means demon. The Adversary is mirrored in all aspects of initiation, often whether people seek it or not.

Where the symbolism of Christianity verses the Satanic or Luciferian belief differs, is not in the nature of the Adversary but the approach and therefore result. The Adversary appears bestial and ugly, devouring spirits. Often he has body parts of serpents and beasts, seeking always more. The Adversary does not wish the annihilation of humanity, this would hinder spiritual development. The Adversary views war/strife as essential for overcoming stasis and seeking to obtain through achievement the human potential.

Remember, it is God’s Will to “Die for me, renounce and give your soul to my Son”, Ahriman’s Will is “I become through you, you become through me. There is no God but within Mankind”.

The Religion of Zohak – Do-Mar & Deh-ak

“The leaders of the demon worshipping religion are the leaders of the religion of Zohak. They obtain wicked power by not believing in God; and thus they believe in Zohak the leader of the false faith; and as his disciples give to people evil knowledge connected with Ahriman; and give to people the spuriously brilliant education in the School of the false religion to do wicked deeds.” – The Denkard, Book 3

Zohak is the mythological embodiment of the Son of Ahriman. The legend of Zohak or Zahhak is found in “Luciferian Witchcraft”. There are basic elements of Azi Dahaka which represent initiation in Yatukan Sorcery within the Luciferian Path. This will be a concise exploration of those attributes and symbols accordingly.

The Body of Ahriman upon earth may be understood anthroporphically as Zohak, or Azi-Dahaka, the fiendish serpent. In the “Dadestan-I Denig”, the Mother of Zohak is named Vadak, she is a demoness whose is known as also Udai or Aud. Zohak was conceived mythologically by Ahriman copulating in a material form with Vadak, who was a wife of the King who Zohak would eventually slay. Vadak was made a fiend by Ahriman who entered the immortal coils of the serpent, later seeking to seduce both the Ahura Mazda blessed ones Yim and the Angel Srosh, the archenemy of Aeshma.



Zohak was the Son of Ahriman by spiritual connection, made strong and powerful by his own choice and will, rather than Ahriman's. Here is the foundation in an anthropomorphic sense connecting the form of Zohak with the attributes and said powers. Understand that this map of terms and words are a clue to self-mastery and the Luciferian path itself.

Vadak – Daughter of Jeh/Az, the demoness whore and witch. Made strong by self isolation, represents primal hunger in a manifest state, where Az/Jeh is more unmanifest (Darkness), a state of transformation between the power manifesting into a mask of flesh.

Ahriman – the Adversary as darkness and chaos, manifest power which is separate from the perceived (wrongly) as God itself. While Ahura Mazda (God) is unity through Him, Ahriman (Satan) is strength and immortality against all others.

Meaning and Alchemical process-

Ahriman took material form, copulated and entered Vadak's womb with his seed, transforming Vadak into a Druj but also begetting Zohak, who would be born as the Son of the King, whom he would later slay. In the Luciferian Path, Vadak is a transformative state of awakening lust and desire for one's own chosen Will, while Ahriman is the Black Serpent of Matter which allows the Fire itself to be kindled with a compliment of opposites, thus manifesting as the body of Zohak as the Son of Satan.

Zohak – the Body and Spirit of the Adversary in the material world. Zohak is tied to reason and knows this early. Ahriman appears in many forms to guide his son, the Pact Zohak makes with Ahriman allows the awakening of his potential, his initiation into the Path of the Serpent. His earthly transformation into power was Ahriman kissing the shoulders of Zohak, transforming him into his voice upon earth, from the kiss sprang black and venomous serpents.

Serpents – The twin serpents serve a deeper consideration on several levels of initiation. Refer to Adamu and the initiatory process of the Black and Red Serpents, which in this system hold also early connection to the alchemical process of Zohak and Cain's creation – Fire and Darkness begetting Flesh. The "Dabestan-e Madaheb" gives the names of Zohak's serpents-

Do-mar - (Meaning 'Ten Vices' 'Ten Fires' or lusts) represents fluid motion or Az/Jeh, the fire to mingle with darkness to beget life and knowledge. This is eternal transformation as the gift of Ahriman and Az.

Deh-ak – sensuality, hunger, irascibility. This is the inner muse or inspiration given by Ahriman and Az in union.

Azhi Dahaka - Both serpents cause pain and hunger to Zohak's body, when nourished with sacrificial human brains (spirit energy) does comfort come to him. Zohak sought the spiritual and material manifestation of the Serpents, which soon grew in accordance with his Will. He was mastering the lusts and desires of his mind and body, thus with Discipline was able to grow as a sorcerer. Here we see that Zohak is fulfilling his destiny as the Son of Ahriman as he uses the power of Az, that is the vampire spirit of thirst and hunger, with Ahriman, the darkness made flesh.

Zohak uses these two serpents, now an inseparable part of his being. He is transformed, made a new and adept in the gnosis of Black Witchcraft. Azi Dahaka is the epithet of Zohak and Ahriman manifest in the world, representing Zohak's stage of transformation into the Serpent – king or immortal daeva known as the Storm Fiend.

“Azhi Dabaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish Druj, that demon, baleful to the world, the strongest Druj that Angra Mainyu created against the material world” – Khorda Avesta

Zohak was said to have had two wives named Savanghavak and Erenavak, whom many considered two of the most beautiful in the kingdom. They were kept in a tower built by Zohak in which he had a talisman made to protect his power when he was away. Zohak also had many demons and shades protecting the tower as well. One of the interesting points of the Denkard is the reference to how Zohak had a greater power over holy men, specifically in two ways. The first was his knowledge of the Ahrimanic faith, called the “false faith” by those of the Zoroastrian religion. It was mentioned that the second was that he injured men’s desire for diligence, while this cannot be properly reflected upon in such a context. Ahriman did indeed grant Zohak a two fold power, anthropomorphically manifested as venomous black serpents, Do-mar and Deh-ak, who guided his hunger and thirst for the human spirit.

The human brains consumed by Do-mar and Deh-ak is symbolic of the energy of the human spirit, Zohak was by all accounts a predatory spirit seeking to grow stronger by embracing the dark path of Ahriman, which leads towards spiritual light.



What is the Religion of Zohak Today?

In “A Manual of KSHNOOM, The Zoroastrian Occult Knowledge”, author Phiroz Nasarvanji Tavaria reveals connections between Ahriman and Zohak as the perfection of the “evil” path. Numerology plays a part in the concept of Azi Dahaka/Zohak from a transformative state. The number 10 represent in a dualistic fashion either perfection in unity/bliss or evil/wickedness. Azi Dahaka thus represents the embodiment of darkness as perfection, Zohak a representation of the power of Ahriman/Satan.

Zohak has throughout history many names, variants include Zahhak, Zahhak-e-Maar-Doosh, Azhi Dahaka, Az-i Dahak and others. Bevarasp is the symbol and energy point of the Adepthood of the Yatu, wherein the body is a gate of hell and the spirit is transforming into Daeva. Zohak through the union of his mother Vadak and Ahriman, later killing his “foster” father Mardas, a king, and allowing Ahriman to teach him magick (initiation) and kissing his shoulders, producing the venomous black serpents (Adepthood), Zohak became a Gate of Hell upon earth.

Even after a thousand year rule, when Faridoon struck Zohak down and cut him three times, lizards, snakes, toads, spiders and scorpions formed from his split blood. This indicates that Zohak was indeed a gate of hell, whose spiritual evocation of Saham (Terror) allowed him to be changed to further transform into the Storm Fiend which is Azhi Dahaka – immortal and blessed by the Fires of Sama Atar. It was indeed Ahriman who mingled Smoke with Fire to produce Sama Atar and thus Akoman was the torch bearer for those who may hear his words.

Some modern Zoroastrian texts such as “A Manual of KSHNOOM, The Zoroastrian Occult Knowledge” gives a description of Azhi Dahaka growing strong at night by the collective lust of mankind. Those sexual energies allow the Satanic power to form demons which lick the chains fettering Zohak until dawn arises and he falls back into his slumber. As symbolic as Zohak can be represented, the sexual or fire serpent which rises at night is a cipher as alluded to in the “Adamu” section of Luciferian Witchcraft.

While Zohak the myth is meaningful in the description of self-realized power, Zohak balanced indeed his knowledge of the left hand path, that of Ahriman, with the material world to initiate spiritual knowledge with fleshly knowledge. It was written in the myth, The Shah Nameh, Zohak was said to have built a tower called Bait-el-Makaddus or in the Pahlavi language the Kunuk-duz-mokt, a beautiful and majestic place which held in it a talisman created by Zohak. In this tower Zohak had a throne, which was held in its place by the talisman while he was gone, guarded also by demons and other Ahrimanic spirits and men. The Tower and talisman were watched over by one called Kandru, called the Keeper of the Talisman, who escaped the insurgence and informed the Serpent King of his overthrow, all the while Zohak and his army were hunting for the usurpers.

Zohak was shortly after imprisoned in Mount Demavand in Iran, deep within the earth and was unable to be killed in spirit. When his flesh was cut, so many serpents and toads formed from his blood that even the creator spirit Ahura Mazda could not allow his death, thus ordered him imprisoned and fettered. Ahriman had succeeded in making Zohak immortal, his spirit during nocturnal hours was free to haunt the earth as Azi Dahaka, the Storm Fiend who was in a dragon shape.

It is considered that during the apocalypse, Zohak will be unleashed from his fetters by Ahriman and take a rule in spirit upon the earth. The Storm Fiend will devour men, turn water black and allow industry and machinery to take over the earth.

As it is written in the Denkard the leaders of Daeva-yasna (demon worship) path are the strength of the religion of Azhi Dahaka, that is they obtain antinomian power from not following the path of “God” but rather channeling the force of Zohak and Ahriman through them. The so-called False Religion is the belief of Druj, the serpent and devouring force inherent within all. The Denkard writes that the evil faith of the serpent is the abomination of the dark fiend, who is manifest in the Ashmogh or Daeva-Priest (Yatus) who is possessed with Ahriman. Those who adopt this path and make it alive within them will find power beyond their first perception, yet it is found in subtle ways in the world around us. Zohak is made manifest again on the earth through the Yatus or the Adept of the Luciferian Path, by shedding his “flesh” he is made living in the current of the Druj, the religion of the dark fiend Ahriman, who is to the initiated a bringer of light and freedom.

The aim of the Ashmogh or Luciferian Adept is to initiate others in the path of Akoman, which is the gateway to the source known as Ahriman. Seek your initiates well; let them see the Blackened Flame of the Serpent in their own unique way. Some will experience much of the path, yet all have their limitations. Recognize this and succeed.

The Magical Weapon of Zohak – Yatuk Dinoih

‘Faridoon wished to slay Azi Zohak, but Ohrmazd spoke thus: ‘Do not slay him now, for the earth will become full of noxious creatures.’ - Shayest Na-Shayest

The Yatuk Dinoih in “Luciferian Witchcraft” is a tool of initiation and of becoming like the Daeva it so describes. The students, known as Yatus or Pairikas (female) are in a modern sense becoming a vessel for Ahriman, for become a source of darkness in the world around them. As the initiate becomes, they will note how they are able to use magick and sorcery as a means of achieving anything within initial reach or reason to them. In our western age, of industry and commercialism, use the Yatuk Dinoih to grow as an Ahriman or Az type being – have balance, have focus and do not allow the mass media to shut off your creativity, wherever it may be found. Think independently from it. Don’t always let them know you are thinking different, as deciving can strengthen any situation.

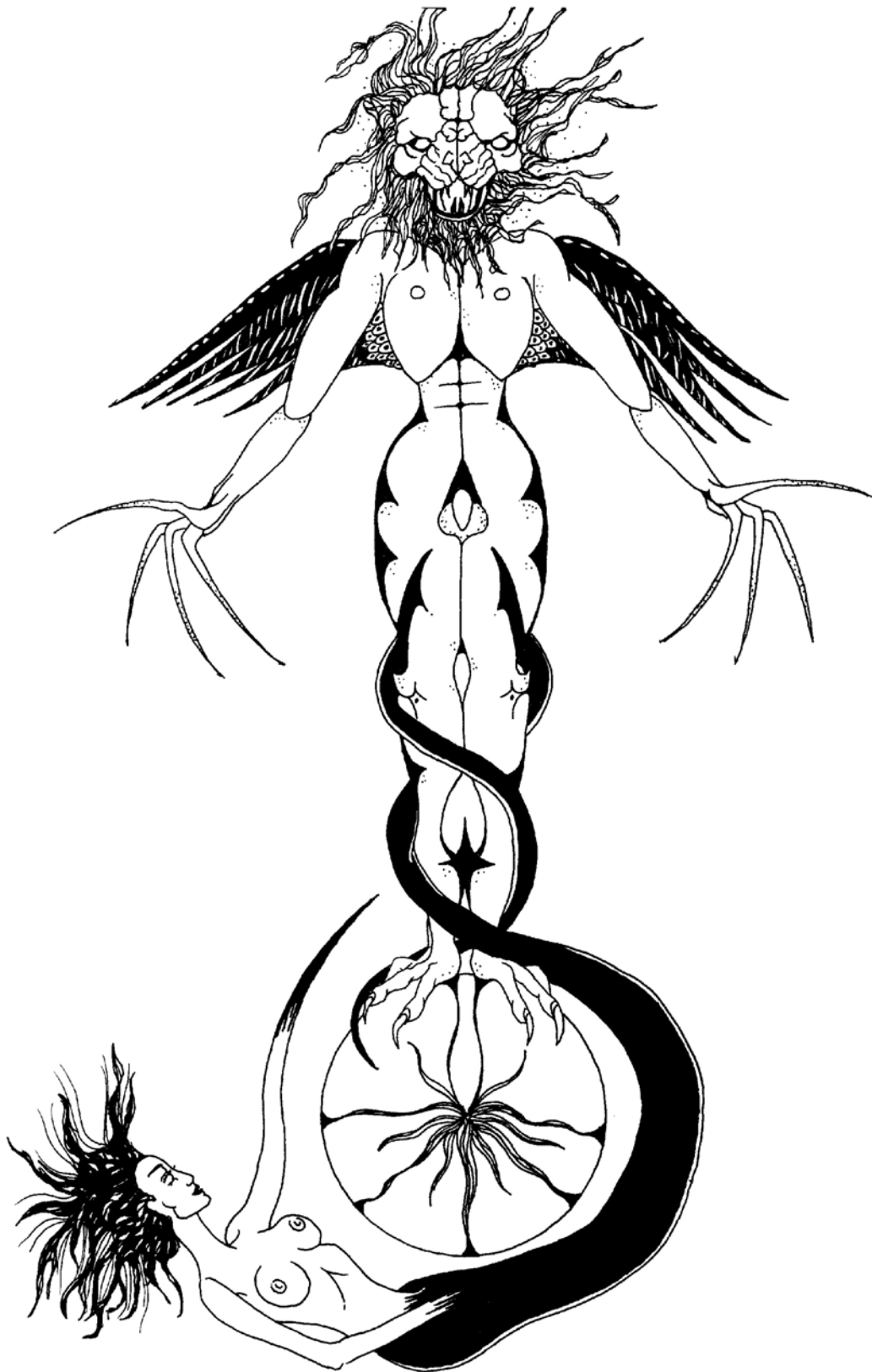
It was suggested in the Denkard that Azhi-Dahaka had brought the Religion of Ahriman to mankind first, that his rule was strengthened by the Seven Arch-Demons known as **Akem-Mano** (Akoman), **Indra** (Andar), **Naunghaithya** (Naikiyas), **Sauru** (Savar), **Tauru** (Taromat), **Zairika** (Zairich with Taprev, always intermingled) with **Ahriman** (Anghra Mainyu) or **Mithaokhta** (demon of the Lie).

The human body is itself the abode of demons on earth, it is essential “Arezura” or the Mouth of Hell. The spirit of the Yatus is indeed “Legion” or a manifestation of Ahriman as it is one intelligence which has to its assistance the hordes of druj and daevas who carry its Will.

Sama Nairyô-sangha

The Black Flame

The Gift of Ahriman



Zurvanism, called a heresy by earlier or traditional Zoroastrians, call the concept of Zurvan an evil creation, as it balances Ahriman and Ahura Mazda. The Daeva **Arashk** was said to have invented the Zurvanite tale and had it written to lead men and women from the path of what is so-called righteousness. In A Manual of KSHNOOM, The Zoroastrian Occult Knowledge”, author Phiroz Nasarvanji Tavariva points out that AHU and Ahura Mazda is a two-fold concept of the Godhead One in unity, destroying the concept of “dualism” and replacing it with only concepts of strength and light within a Right Hand Path context. This can be considered incorrect as the world we live in – including outer space, universe; are dualistic in nature – one destroys while something is created. Hurricanes, Plague, Storms, Black Holes and Meteors all can be considered “evil” yet allow for something new to develop from them.

The methodology employed here does not relate AHU (meaning ‘It IS’ according to Tavariva) with Ahura Mazda, rather it finds balance in Ahriman in the secret light found within the veil of darkness. AHU and Ahriman represent SEPARATION from ONENESS, power from antinomian individualization, strength through the self tapping into the averse energy of AHU, making the Yatus/Adept a vessel for the Adversary and Az, thus allowing a direction of AHU “it IS” realized within the body, mind and spirit of the individual. In short, there is no external “god” or Ahura Mazda needed. The Adept soon embodies the dualistic qualities of Ahriman and Az, a new spirituality is born for the strong of mind.

RIGHT HAND PATH

AHU (Zurvan) + **Ahura Mazda** = unity and oneness

Self + **Ahura Mazda** + **AHU** (Zurvan) = being absorbed in the Spirit of “God”, finding unity in submission.

Atar – Ahura Mazda’s fire of good creation. Zohak sought this flame but was said to have failed.

LEFT HAND PATH

AHU (Zurvan) + **Ahriman** = Separation and Antinomian thought

AHU (Zurvan) + **AZ** + **Ahriman** = Motion, Chaos/Disorder, Strength and individual mind/thought, immortality through the embodiment of the psyche as a vessel/unique form of the Adversary.

Sama Atar – the Black Flame, when Ahriman mingled smoke with fire this immortal spirit was used to create Akoman and the Daevas and Druj.

The fire of which Ahriman beheld was greater than other angels, including Ahura Mazda, who according to Zurvanism tore from the womb first to claim his position from his father, which was endless time. Zurvan adored the meek son, Ahura Mazda, more and treated Ahriman unkind. Upon going to the abyss, and then the earth, Ahriman held within a flame which was still greater than the other angels, as well as now mixed with smoke and earthen elements. Ahriman proved that he held a fire to beget life, he created the six archdaevas, the myriad of other daevas and druj, insects, wolves, predatory beasts, serpents and infused them in human life. Ahura Mazda wanted subservient, unquestioning slaves, Ahriman wanted independent spirits to bring his will upon the earth. Those who acted according to their own desire, expanded the will of Ahriman.

In Zoroastrianism, Fire is a sacred element and is a visual representation of what they call Righteousness. There are Five types of Fire relating from the Greater Bundahishn, which are states of development according to the Zoroastrians. The Atar or Fire cult has been present in various forms since before Zoroastrian times. They are:

1. Berezi-savang is the fire which illuminates before Ahura Mazda.
2. Vohufryan meaning "the good propagator," is that said to be within the bodies of men and animals of Ahura Mazda.
3. Urvazisht is within plant life and trees.
4. Vazisht is that fire within the clouds, which encounters Spenjagra in combat.
5. Spenisht, which is called "the Beneficent," is that which is in use in the material world and also the fire of Warharan.

The Five Flames in the modern approach of the Yatus/Dinoih, presented in further concept here, is determined to make Paitisha-like interpretations of the Five Flames of Ahriman, brought from heaven to hell to earth as the gift of rebellion, immortality of the psyche and the strength to govern one's destiny in this world. This fire was made Ahriman's by mingling smoke, darkness and fire together.

Ahriman holds the fires of Akoman, whom is the Evil or Antinomian Mind. The spark of the flame was brought dim with Ahriman falling into 3,000 years of slumber, he was awakened by the matter of Blackened Flame, Az (also called Jeh), the Great Undying Whore who is the compliment of Ahriman. Her flame motivated, inspired and awakened him when no others could. She was rewarded with the Kiss which caused flowing menstruation, her form was broadened to a motion filled activity – she could form herself however she desired. In joined with Ahriman, the Beast holds the flames of five which may illuminate the Sorcerer who seeks to shape his world according to his desire.

AZ allows this fire to flow and grow strong through the Mind/Spirit of the Yatus/Adept. Allowing the fluid motion/chaos of Az to stir the darkness/fire of Ahriman brings progression and life to the Mind/Spirit of the Yatus/Adept.

“The evil spirit first created Mitokht ('falsehood'), and then Akoman ('evil thought').” – The Greater Bundahishn

As written, Mitokht is essentially the first born demon, however its essence is essentially the same as the meaning of the name, “Falsehood” which is also “The Lie”. The serpent is the ever moving spirit of darkness which ignites the flame within. The snake was thus the first embodiment of darkness and the left hand path – representing wisdom, cold calculating survival instincts, darkness yet also fire. Mitokht was made immortal by this very manifestation, as Ahriman granted him first consciousness along with Akoman and thus were given the Sama Atar, or Sama Nairyô-sangha, the Black Flame itself.

“That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence.” –The Greater Bundahishn

The false speech or Druj was the word of the serpent, thus was the primary tool or weapon of sorcery, that is, by one's own actions, thoughts and methodology of using words to weave the world you wish, can then Ahriman be made flesh by your own being. Know your words command everything and within how they (words, speech) is woven is the key to understanding this aspect of mastery.

“When the Evil Spirit entered, he intermingled the poison of the noxious creatures, the outgrowth of sin, such as that of the serpent, the scorpion, the large venomous lizard, the ant, the fly, the locust..” –The Greater Bundahishn

Ahriman came unto humanity along with Az and brought balance to a world of stasis, wherein Ahura Mazda was no more powerful than Ahriman, the difference was, still is in the path itself. The Priest of Ahura Mazda¹⁶ teaches to worship “him” as the only God, become selfless and open yourself and offer your spirit to him. You therefore give up the process of self mastery, responsibility of the soul, self-love, strength of mind and the flowing darkness which is mingled in both Sunlight and Moonlight.

The Daeva-Yasna understands by experience that the spirit is mingled of both darkness and light, that balance is essential and the Yatus (initiate of the path) must seek spiritual and material balance, love the self first before others and act responsibly.

The Yatus or Ahrimanic Adept is not an “Ahriman worshipper” in the sense of an outer anthropomorphic being, rather by definition the Yatus is the center (Algol) of creation from his/her own subjective reality. Ahriman and Az are made real in the Body and Spirit of Man and Woman. The body becomes a Temple of Ahriman/Az, a Temple of the Beast, the Black and Red Dragon. Here is thus the great secret our Right Hand Path society tries to cover up. They claim a “Satanist” worships a principle of evil, in the same manner of which they worship their God. The Left Hand Path is not of this way, the Yatus acknowledges Ahriman within, that they are the Mind representation of the Archdaevas and thus Ahriman. Ahrimanic Yoga allows direct communion with the Body and Spirit, the Temple of the Luciferian itself.

“The serpent, the dragon, the two-headed and the seven-headed ‘azdabak” – The Greater Bundahishn

This reference is to that which is of Ahriman, the Seven Headed mystery as described via the Hebraic Qliphoth, the two headed or Opposing archdaeva, the very embodiment of their own right hand path delusional horror. The Dragon as Azhi Dahaka is strength and immortality personified, what all seek to obtain upon this path. The Seven Daevas in Ahrimanic Yoga allows a process of communing with these powers in the spirit and body and shaping them to your individual will.

In Vedic lore the term Agni relates to the Divine Fire, manifested as a God. Agni is considered a messenger of the Gods who is immortal. Agni was described as a dual faced god who is red (as flame), having seven arms, black eyes and hair. Agni had qualities of destruction and creation as well, seven rays were said to emanate from his being. Agni was said to have rode a chariot or a goat, often finding dwellings in water. In later times, Agni seems to have transformed into a manifestation of Ahriman, having dual qualities, seven arms and rays relating to the archdaevas, entering water being the subconscious and fluid essence of Az, his compliment.

¹⁶ Within the context of this work, “Priest of Ohrmazdean” refers to any Right Hand Path religious doctrine, Christian, Zoroastrian or any like minded form of thought. The difference is the traditional Zoroastrians are more disciplined and dedicated than the weaker Christian doctrines.

The Five Flames of Ahriman

One may compare the Five Flames of Ahriman to the Five elements and Beasts as well.

1. **Sâma Atar (Sama Nairyô-sangha)/ Atash-e-Akoman** – The fire given from Ahriman to the Daevas and Humanity (those of the Yatus and Pairikas). Those who have been awakened by the Fire of Ahriman and Az are called **Daevayasna**, *worshippers of the Daevas*, relates **not** to monotheistic supplication, but the development against the natural order of monotheism. The Daevayasna worship the self in motivation, changing and powerful as vessels of Ahriman and Az. This is the birth of Akoman, the Evil Mind, Daemonic intelligence and power within. This may be symbolized by a bon fire at night, smoke and darkness mingled with flame. A single black candle which has been consecrated unto Akoman may be used on the altar of the Yatus, that the mind is channeled and directed unto his or her antinomian purpose of becoming and realizing goals. Akoman is the Evil Mind or Spirit created by Ahriman, who instills the human spirit with the essence of the serpent, allowing the human the potential of becoming like Ahriman and Az.

2. **Druj Nasu** - the Blackened Fire of Immortality, the predatory spirit which is initiated as Druj and vampiric essence of being. While living, this represents the flame of Willed and Continued existence, self-determined existence. The Fly is of the Air, a Ahrimanean spirit which exists opposite of Vohufryan. This is the Blackened Flame within Yatus and Pairikas, those who have entered the Abyss and emerged as Children of Ahriman. This may be symbolized by a single Black Candle which has an image of the Fly Druj, the female devouring spirit who is Druj Nasu, the vampiric or predatory spirit found as hunger in the heart of men and women. Nasu is a daughter of Az (Jeh), this is a flowing and awakening spirit. One may have flies attached to a slow burning candle base, where Druj Nasu may be visualized. If you have a fetish or pot with the dead matter of beast or man (human or animal bones), you may plant the candle in this pot, breathing into the flame during ones' dedication or awakening rituals with Druj Nasu. Note that Nasu does not wholly refer to dead matter, this is only one aspect of the transformation. The human body itself is composed of four elements from a Zoroastrian perspective, namely Fire, Water, Earth and Air. As the human body consumes nourishment, or food, it makes stronger the Druj which manifests through aversive currents which are sought in the 22 paths of the Qliphoth. These are so-called "evil" vibrations which may be sought through the mastery of Staota, the vibration of specialized words through tones which activate atavistic states in the mind thus affecting the universe around you. This is at base no different from the use of the Four Hells, that is through speech is your desire made flesh. Within the body, the Khrafstra (Beast) is the result of the Serpent of Red (Az) which is the fire of lust that drives the body and spirit towards power, divinity and spiritual immortality.

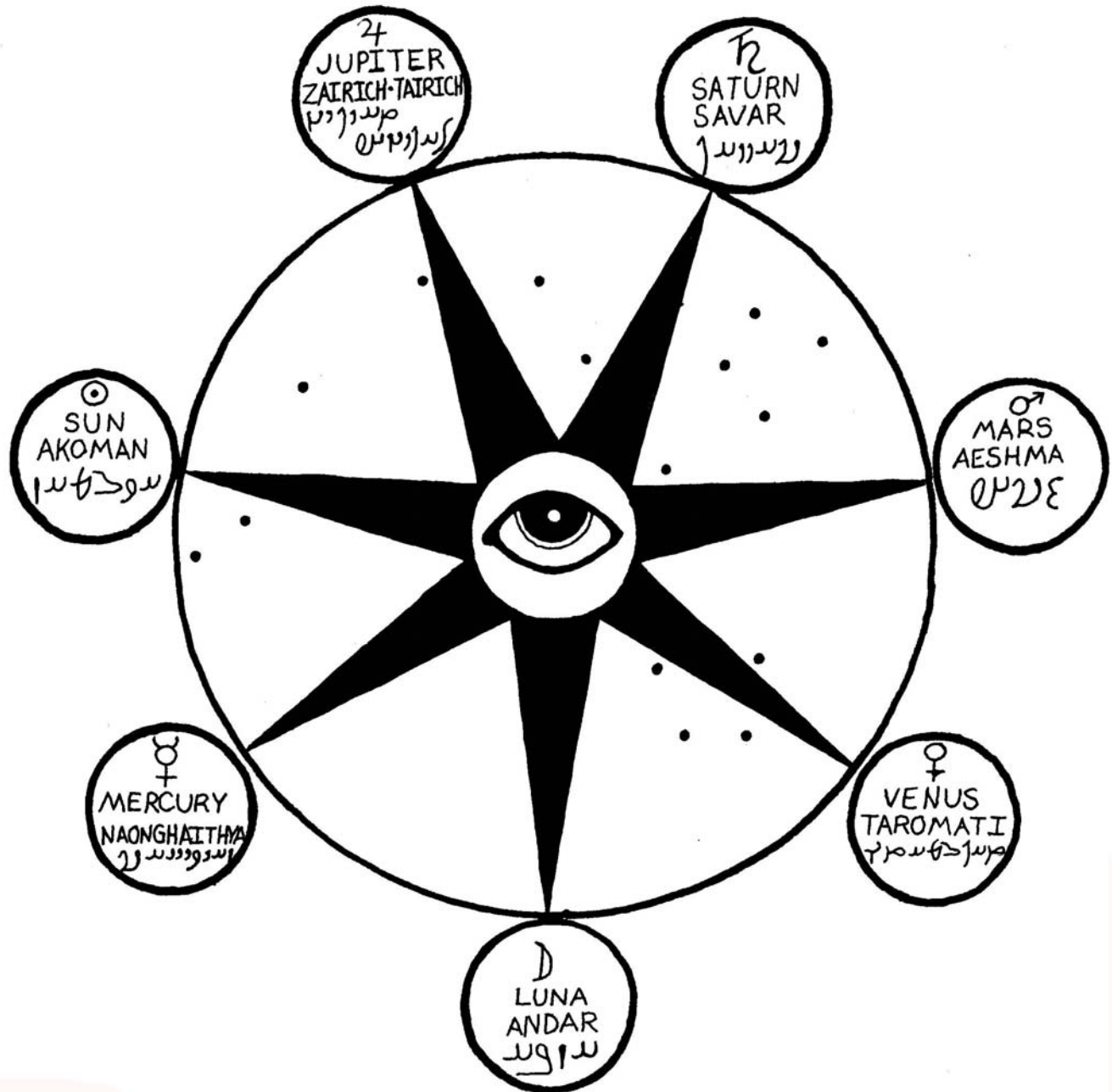
3. **Zairich and Taprev** - "Fever and Thirst", the ArchDaeva of Blackened Fire within plant life, has gifts of use of the Yatus who is able to use as herbs, remedies and mind altering "otherworldly" toxins. That which is in the Earth, Zairich and Taprev, are Daevas which manifests thousands of other daevas in the soil, caverns and blackened places where the druj rest and grow strong. A black candle planted in the center of some consecrated soil bearing elements of ones' sorcery, symbolizing strength and worldly mastery. It is said that Daevas and Druj rest and breed deep within the earth, by perverting the earth around ones ritual area – by dedications, spells, intonations one may consecrate a small plant, tree and offerings made to the Daevas in the chthonic realms, committing the blasphemy of affirming life comes from Ahriman as opposed to the aggression of the monotheists. Zairich may also be connected to Incense smoke as well, the sense of smell allows the mind to accept the possibility of 'other' or gnosis. The fever of the body which struggles against sickness, by ones Will and desire does life continue. It builds a sense of immunity or resistance to the sickness for later times. Thirst is the hunger for spiritual life, power and continued existence.

4. **Spenjagra** - the Blackened Flame of the astral plane, whom the druj and daeva in the dream may grow strong from. In the dream can all things be made, the material plane all answers are made flesh from the Lie and the Dream. Spenjagra is a partner of Apaosha, a Daeva of Drought or thirst. This is the Daeva of Lightening which brings Fire, thus a force of storms and change within. While the Angel Vazisht brings lightening (which brings the rain (spiritual satisfaction, lack of lust for knowledge) Spenjagra cuts the lightening from the clouds and absorbs the Black Flame within (initiation, antinomianism and the thirst of vampirism or spiritual hunger). A Red Candle representing vampiric hunger may be used on the candle, from talons to fangs scratched in the candle or the base, representing that of the hungering wolf.

5. **Aeshma** - the Blackened Fire in the world, the very motion and counter-action against the slaves of the God of Sheep. Aeshma is wrath and emotion, using such as strength in the physical and astral plane. One may use a Red Candle decorated in an image of Aeshma, whose spirit has no true physical form, one may actually use an image of the serpent representing motion and change. A knife or weapon end may be with the candle representing strength, defense and action in the physical world. This should not be mistaken for overt violence, but rather manifestation of will – in ancient time represented battle. Aeshma is the spirit which swelled in the Son of Ahriman from Hebraic lore, Cain.

The Ahrimanic Shades of the Zodiack

In Zoroastrian lore, Ahriman formed and infested planets with daemonic intelligences who were to aid him in invoking chaos and disrupting order in the universe. In the time of Zoroastrian priests, they could not bring a sense of order to the motion of the planets, they were considered forms of Chaos and attributed to Ahriman. It was the spirit of rebellion which disrupts and manifests in the material world. It is the balance of the world as we know it between darkness and light.



The Seven Arch-Daevas bound to the celestial sphere

“Were I also to make reference to the secret initiatory rite which the Chaldean priests celebrates for the seven-rayed god, by whose aid he conducts the souls upwards” -**Emperor Julian, Caesares aut Convivium 336**

The number 7 holds key significance to the magical development of the Adept via a structure of identification with natural and unnatural forces within the Spirit, Mind and Body. As Chaldean priests practiced rites to invoke the Seven Rayed God, the Yatus call upon the 7 Rayed God as Ahriman, the Dragon.

It is suggested by scholar R.C. Zaehner that the Planets were attributed to Ahriman as their irregular motion (antinomianism) could not be perceived by monotheistic ideologies, thus adversarial or counter motion was considered exclusive to Ahriman. As the Evil Mind (Akoman) is related to the Ajna Chakra, it is inherent within humanity, just as the demoness AZ is found within our body and spirit.

"Seven powers are given Æshma that he may utterly destroy the creatures therewith: with those seven powers he will destroy seven of the Kayân heroes in his own time; but one will remain. There where Mîtokeht ("Falsehood") arrives, Arask ("Malice") becomes welcome; and there where Arask is welcome Æshma lays a foundation" – **The Bundahishn**

Aeshma is considered to be a powerful manifestation of the Adversary itself, both as the abstract spiritual antinomian concept as well as the manifest concept. Zohak also held in his power Seven areas, specifically the world known to them at the time. These Seven areas may be considered connected to the seven headed dragon, houses of power, and the Seven Archdaevas as well.

Luna – Andar (Called also Indra)

Hidden knowledge, the dreaming body and emotions. The Moon brings both darkness, lust and death to those who reside in its radiance. Death is a stage of physical transformation into the astral plane. Here, the Moon is the gateway of Andar, called also Indra. Ahriman created Andar to oppose Arta Vahisht, an angel of Ahura Mazda. Andar seeks to drive instinct to stay away from the religious lies that are not welcomed to our spirits, supporting wickedness through antinomianism. Andar is called Kushidar (slayer or fighter) and brings the religion of Apostasy which is the Yatukih Path of Sorcery, the Luciferian Path.

Mercury – Nāonghaithya (called also Naikiyas)

"Planet Mercury (Tir) against Sirius (Tishtar)" – **Greater Bundahishn**

Spiritual discontentment and transformation, rebellion and becoming. This archdaeva works against the spirit of Spandarmad, an angel of Ahura Mazda. To awaken Naikiyas within relates to the Adept's ability to dodge propaganda and turn it to your own benefit. Utilize the methods of Ahrimanic Yoga to awaken Nāonghaithya.

Venus – Taromati

A demoness/druj of heresy which awakens rebellion and freedom from dogmatic structures of belief. This is union and sexual liberation, freedom and desire. Taromati resides within the human will and awakens man and woman to seek independence from the lies of right hand path or slave religions.

Sun – Akoman

The first created Archdemon of Ahriman, the Black Angel of the Evil Mind, thus an eternal spirit of intelligence and rebellion against the natural created order. The man and women who have awakened

Akoman within know not good or evil, all is subjective and relative to the situation. The Sun is the sphere of understanding and allowing the instinct to be used as a tool of initiation, this is the Black Sun of Magick; the coming into flesh of the Druj.

Mars – Aeshma

“Planetary Mars against Antares (Vanand)” - The Greater Bundahishn

It is written that Eshem/Aeshma/Heshem has no bodily existence, or physical form. Aeshma, the archdemon called Asmodeus in later times, is the spirit of war and motion, action and arousing men and women to violence and change. Aeshma holds the seven fold strength of the Ahrimanic essence, thus in certain formulas, represents the Lord of Chaos in the physical world. Mars is the sphere of violence and war, Aeshma manifests as the evil genius of wrath and the bloody spear and mace. It is known to invoke Aeshma with alcoholic drinks in old Zoroastrianism. Aeshma is directed at entering the hearts and spirits of men, while Az or her Pairikas awaken the spirit towards motion while Aeshma is the transfer point of idea into action. Hesham or Eshm is one variation of the name, while a root of the name can be traced to the verb *ish*, meaning “to desire”, a masculine manifestation of the Az Current denoted with Ahriman, her compliment.

Jupiter – Zairich and Tairich

“Planetary Jupiter against the ‘Seven Bears’ (Haptoring)” - The Greater Bundahishn

This is the sphere of Wisdom, Zairich and Tairich were created archdaevas as opponents of the archangel Amardad. Both strengthen the body and spirit by dreams, by the knowledge of action and of results. They are also essential in wort cunning or herbalism. Zairich and Tairich are also called “Fever and Thirst”, representing on a deeper initiatory level the microbes which cause the body to fight off disease and sickness, overcoming and continuing life, struggle and strength through challenge and the Thirst for knowledge, spiritual power and continued existence.

Saturn – Savar

“Planetary Venus against Sataves, Saturn (who is the Chieftain of) the Planetary (Chieftains) against the Lord of Mid-Heaven” - The Greater Bundahishn

The leader of the Archdemons, Savar is the daeva is the enemy of the Archangel Khshathra Vairya. Savar introduces what is tyranny and also chaos into the world, on a spiritual level is a bringer of change, challenge and strength. Savar has encouraged kings to seek the divine kingdom on this earth, ignoring the lies of what can be called the spiritual deathless heaven. To know BLISS in HEAVEN means spiritual death, if one cannot become ‘better’ or advance, knowing only pleasure then the self is made weak. Savar keeps the spirit from such, those who have embraced the scaled coils of Ahriman. Saturn is Chaos, of both Order and Disruption.

“Other winged Sorcerers with thirty fold destructive Planets came against the Constellations, the seven Planet Chieftains against the seven Chieftains of the Constellations” - The Greater Bundahishn

Constellation – Thuban – The tailed dragon and Mush Pairik

“The Sun has bound Mush Parik to her own ray by covenant, so that she could commit little harm” - The Greater Bundahishn

The Tailed Dragon (Thuban or Alpha Draconis) and Mush Parik (the whore) moves against the Sun, Moon and Stars, they are the aspects of unity from the seven planets, the spirits called within man and woman. Mush Pairik was created by Ahriman and AZ to awaken the lusts and desire of man and woman. This is one avenue of which the Hebraic tale of the Whore of Babylon and the seven headed dragon was founded from.

Working with Spheres and the elements of the Ahrimanic Zodiack

“The dark Mihr came against the Sun, and the dark Moon against the Moon having the seed of the Beneficent Animal, they have bound the dark ones to their own ray by covenant” –The Greater Bundahishn

The Yatus or Pairikas who works with the Daevas of the Yatuk Dinoih must understand the attributes beyond physical manifestations. The Archdaevas are fallen angels, demons which have mastered both the spiritual and material, however only manifesting fully in the awakened Adept who is able to control aspects of his or her own being. One may use the spheres to not only move through, to discover weaknesses and strengths within the self, but also use that knowledge to improve the mind and body.

“Spenjagra came against the Fire Vazisht, Apaus Dev against Sirius and the associates of Sirius.”- The Greater Bundahishn

Ahrimanic Yoga – Encircling Darkness by the Serpent Path

This method of Yoga is nothing new – it is derived in practice from Kundalini Yoga, the raising of the fire serpent from the base of the spine to the brain. In Kundalini Yoga, the “Devi”, essentially the spirit, is represented as the Fire Serpent which illuminates the mind and spirit of the practitioner, advancing the initiate towards states of ecstasy and a perception of inner power. The difference between the traditional Right Hand Path Kundalini Yoga and Ahrimanic Yoga is by all accounts found in purpose rather than practice.

The Kundalini or Serpent is the power of fire, which by Zoroastrian accounts is purity incarnate. In Manichaeism heretical views, Fire is both of Light and Darkness, still representing power. The primal energy of the Druj (dragon or serpent) is found within the body and mind first. For the Adept to realize the path in the Ahrimanic ideology, he or she must be certain that all begins with the self as the point of beginning and end. In the practice of Magick, there are no others within the circle – man or woman is alone, as within the grave and abyss, where he or she becomes or is devoured.

The Kundalini is considered to be the Goddess of speech, thus finding connection with the concept of the “Dushukhta” found in the Yatuk Dinoih, relating to “Evil Word” by the planning of ones’ own words, to create a desired effect. The Adept arouses Kundalini often by the use of vibration, to awaken the mind and raise the serpents within. Vibration is a key to arousing the fire snake, the use of Staotas are designed in this manner, allowing the mind concentration and focus on a subconscious and conscious level to manifest.

Kundalini is also considered consciousness, thus she is the Mind or Az as the Manichaeans refer to it, Lilith the mother of demons. It is the Sakti that begets all others, she is the desire for continued existence, the very spirit intertwined with Ahriman, her spiritual mate. She is what stirs Ahriman up from his deep slumber, the very fluid motion which inspires creativity and action. When seeking to Awaken the Kundalini, you may envision firstly the Black and Red Serpents within, they are both Samael and Lilith, or Ahriman and Az, desire and strength, intertwining – both are the form of the Adversary within.

Anghuya - Lifeforce

Anghuya is an Avestan word meaning lifeforce or energy, representing in the Avesta and associated works as life itself from a Zoroastrian perspective. The Yatus who seek to devour and grow strong from Anghya via ritual practices which align the mind with the predatory essence of Angra Mainyu, or Ahriman.

Prana is the term in Vedic traditions as that which life energy emerges, it is visualized as all around and within each person. If one utilizes the process of controlling, encircling within the mind and body the life force – Anghuya, the Adept separates, devours and strengthens their own life force by this manner. This is the basic form of Predatory spirituality in action; absorbing and using knowledge to expand and allow growth and continued existence from this inner hunger for being. During ritual evocations, mediation or any other practice, the Adept should seek to consume and control Anghuya by understanding Prana is everywhere around.

It must be remembered that Az is the fluid source which awakens Ahriman, thus allowing a form of completion, an order within chaos. Those who utilize the discipline building exercises described in this book will be able to not only control and channel their own Anghuya, to form in as both darkness and light, but to absorb this lifeforce in other spheres of practice, including dreams. No strength is gained without the devouring of another life – when you eat food, this is broke down in your system and transferred to energy, increasing strength, endurance and assisting/fueling the immune system.

It is said that Fleshmeat or dead animal flesh is the sacrament of Ahriman, thus the Yatus should mindful of his natural predatory state when eating meals, socializing, working and every aspect of his or her life. Anghuya was the force Ahriman first devoured in the Black Sun, that very power of the Blackened Fire which creates life itself, which Angra Mainyu used later on to beget his counter oppositions to Ahura Mazda.

The Eye is the primary gateway to the spirit or soul – via the mind. As Akoman exists within the mind (Ajna Chakra) and Az within the body does the Ahrimanic mind awaken. The Eyes of Mitrokht, Arashk and especially Aighash represents the power of the Ahrimanic Being, the devouring Luciferian principle.

In the practice of Yatud Dinoih within the Luciferian Path, the Yatus should build discipline and be able to use the Eyes as means of commanding presence, breaking down barriers between yourself and the person you seek to know, but also being subtle enough to be able to be basically ignored when you wish to be left alone. This is all made possible by the posture and body language of the Yatus/Pairikas.

Know that the Seven Chakras relate directly to both control of the mind and that of the body. The Yatus is made Daeva by his/her own magical interpretations and work in this self-determined direction.

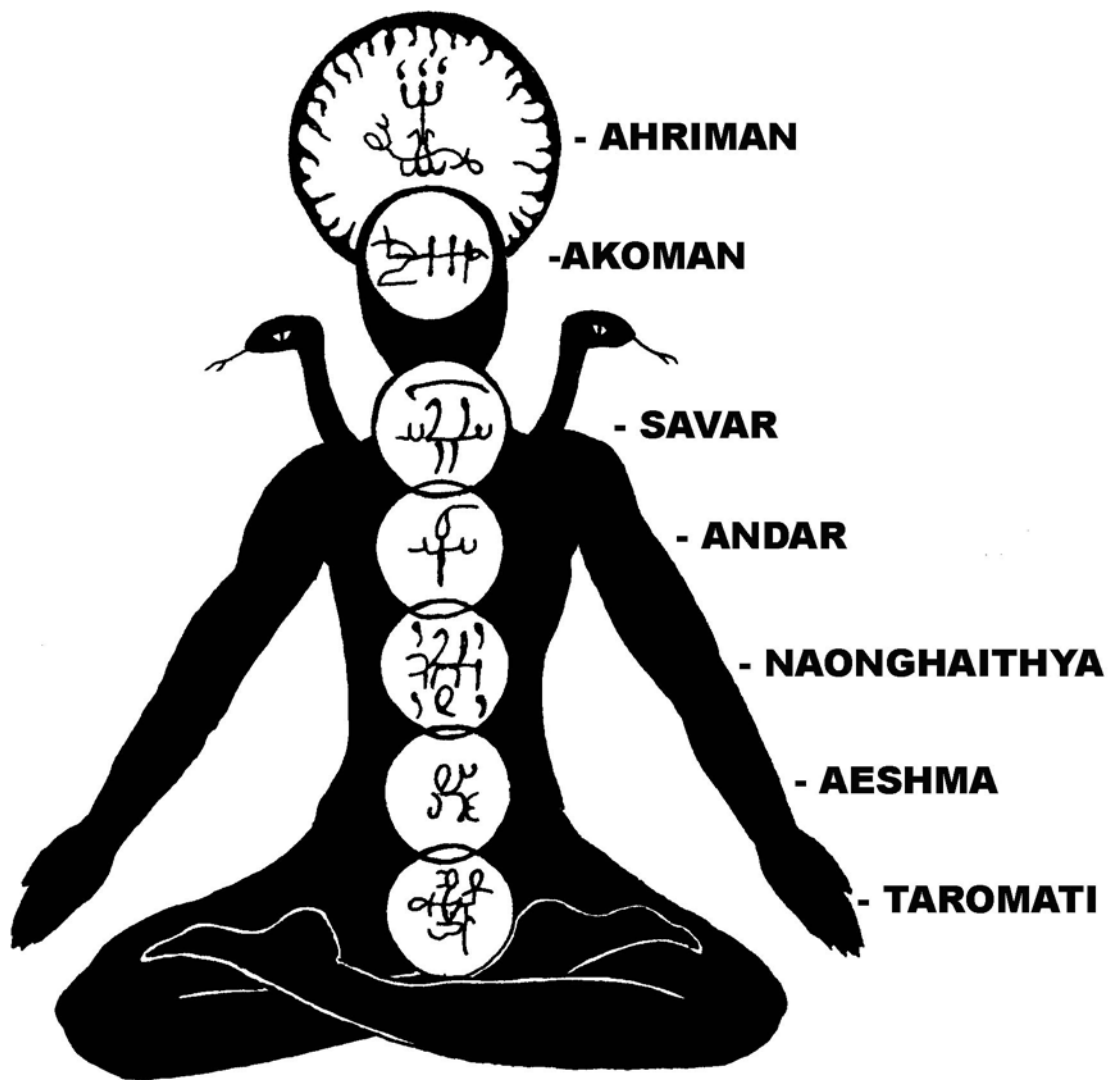
Awakening the Kundalini and Ahriman and the 7 ArchDaevas within

Kundalini essentially means ‘coiling’, which begins at the base of the Spine. Sorcery and Magick are directly related to the basic use of awakening the Kundalini, depending on any means, to allow the mind and body to be focused and disciplined. This is a basic method and explanation of a working to rouse the Black and Red Serpent (Kundalini).

There are Seven Upper Chakras, representing the Archdaevas empowered, awakened and wise within the Mind and Body of the Yatus, when Kundalini is raised through Ahriman, the union of Az and Ahriman (Samael and Lilith, the Beast and Babalon, etc) is the self at full developmental power and inspiration. The Archdaevas are too in union and the self can grow and advance. There are also Seven Lower Charkas, representing other chaotic forces which are controlled once the upper Seven are in union within the Yatus. The Four Hells are also connected here as well, three are located in the Upper Chakras and one is located in the Lower Chakras.

These Chakras as with the Qlippothic paths may be used spiritually and psychologically if one wishes. Each chakra represents an area of the body and the cells, muscles and nerve centers of those locations. Use them in meditation to focus the body and heal, strengthen and command the discipline of your own desires to achieve a greater power than you have previously. Once you have successfully worked this path, you will find a weekly or daily empowerment in these Yoga workings, as they strengthen the mind and focus the spirit.

It takes much time to master the ascension of the Kundalini in union with the Six Archdaevas and ultimately to Ahriman, thus utilizing the Four Hells as described in the Yatuk Dinoih. This will be frowned upon by those Yoga teachers who embrace a selfless path, the Yatus and Pairikas who walk this path wish to command and possess the very world around them – both in spirit and in body, not a mere dogmatic selfless concept. The only union with a God you seek is that which begins and ends within. All of the Underworld Chakras are connected and controlled by the Muldahara Chakra, thus the Muldahara is the most significant as it is both the location of the Black and Fire Serpent (Kundalini – Az) and contains the full knowledge of the Kundalini and how the Yatus or Pairikas may awaken it.



THE SEVEN CHAKRAS –

1. **Muladhara Chakra** – ArchDaeva: **Taromati** – Base of Spine: Timelessness, atavistic memory, discontentment
2. **Svadhithana Chakra** – ArchDaeva: **Aeshma** – navel area, slightly below – reason, emotion, aggression, obtainment, lust
3. **Manipura Chakra** – ArchDaeva **Naonghaithya** – Solar plexus - Dushvarshta (Evil Deed)- rebellion, desire for command in earth and spirit, willpower.
4. **Anahata Chakra** – ArchDaeva: **Andar** – heart and center –Understanding, the union of the Black Flame with the desire of the spirit.
5. **Vishuddha Chakra** – ArchDaeva: **Savar** – Throat – Dushukhta (Evil Word) – the voice which commands, communicates and by vibration manifests the world it desires.
6. **Ajna Chakra** – ArchDaeva: **Akoman** – Third Eye – Dushmata (Evil Thought) - Spiritual Sight and the Evil Mind, immortal consciousness, spiritual independence.
7. **Sahasrara Chakra** – **Ahriman** – Crown –Anaghra Temah (Endless Darkness) - The Dragon awakened, the adversary, self-deification and illumination.

THE SEVEN LOWER CHAKRAS - TARIK DEN AFRAJ-PEDAK (MYSTERIES OF HELL)–

1. **Atala Chakra** – Hips – Daeva: **Mitrokht** – lust, desire
2. **Vitala Chakra** – Thighs – Daeva: **Sej** – Anger, aggression
3. **Sutala Chakra** – Knees – Daeva: **Spazg** – Jealousy, wish to become
4. **Talatala Chakra** – Calves – Daeva: **Aighash** – Evil Eye, clarity of Mind, focus.
5. **Rastala Chakra** – Ankles – Daeva: **Push** – Selfishness, Hoarding energy
6. **Mahatala Chakra** – Feet – Daeva: **Frifitar** – lack of conscience, seeking goals.
7. **Patala Chakra** – Soles of Feet – Daeva: **Astwihad** – hunger for life, malice, death.

Daevas representing Power of Self (Deific Masks)

“From the dark world of Ahriman were Akoman and Andar, and then Sovar, and then Nakabed, and then Tairev and Zairik” -The Bundahishn

Ahriman/Angra Mainyu contrary to the lies of various priesthoods in early times could create life which existed separate from the natural order of Ahura Mazda. In the Avesta, specifically the Vendidad, the demon/daeva called Buiti was said to join with Akoman/Aka Manah and seek to seduce Zarathushtra towards the path of the Yatu/Zanda. Akoman sought to appear to Zarathushtra/Zarosht but soon was attacked by Vohuman. While the path of Yatudhino as presented here in Liber HVHI show the points of sorcery of Angra Mainyu the very manifestation itself of the infernal dragon rests on the commitment of the initiate; that he or she is able to accept their own being as separate from the natural order itself. The passage itself reads as follows:

“From the region of the north, from the regions of the north¹⁷ forth rushed Angra Mainyu, the deadly, the Daeva of the Daevas. And thus spake the evil-doer Angra Mainyu, the deadly: ‘Druj, rush down and kill him,’ O holy Zarathushtra! The Druj came rushing along, the demon Buiti who is deceiving, unseen death”
– **Avesta: Vendidad, Fargard 19**

Buiti is made reference to in the online edition which was made available by Joseph Peterson as being identified with another Zoroastrian title, “Greater Bundahishn” as spelled “Bût”, being an Idol. This Buiti was worshipped by Bodhisativa and was considered a personification of the religion of Buddhism. The difference between the Left Hand Path ideology within this book and the Right Hand Path presented by Buddhism is intensely different. The Left Hand Path represents existing separate from the natural order itself, becoming in spirit and body –like- the Adversary itself. Buddhism teaches a spiritual path which neglects all worldly concern. Buddhism from a Luciferian/Ahrimanic perception relates a tool of spiritual/mental discipline wherein the Yatus seeks mastery over the mind and body.

¹⁷ From Hell, the North is symbolic as the entrance/location of Hell.

Buddhism grew into a path of so-called “peace” as humans naturally cannot at first glimpse understand or face the reason of survival of the fittest, that cannot accept that the human and all creatures exist from devouring one another – if one is able to accept this and grow, they will become something ‘other’ and prosper. The task at hand is not to get lost in “material” success, achieve the status of your desire, but balance the material with the spiritual transformation within.

You will physically die one day, spiritually you can survive – not in a heavenly bliss (would this not by definition mean the loss of self-identity and the desire to achieve?) or a wretched hell (this would as well not represent any form of balance – do note, Hell before Christianity was not a place of punishment, but the abode of shades and ghosts). Build your mind here and now, allow a spiritual path to develop – never stop questioning all, but don’t deny what you experience.

The Left Hand Path instructs one to live and do their best in this world now, balancing the spiritual with material, rather than ignoring either one for the other. The path of Yatus or Yatuk Dinoih (meaning Witchcraft) demands the overcoming of opposites, not to unite but to master and compel¹⁸. The unseen death as it is referred to is essentially the Adverse Current found in the methodology of the Hebraic Qliphoth – it is the fountain of the vampire, the very consuming energy which builds the mind and spirit of the Black Adept who has the *afterknowledge* (atavisms) and *foreknowledge* (the Four Hells and commanding/willing change to occur) of Ahriman. The Great Blasphemy against the religion of Zoroaster is that Ahriman has both *types* knowledge, and is very much ahead of his slower brother Ahura Mazda – Ahriman both devours and creates.

The Daeva itself, specifically in the context of the Yatuk Dinoih indoctrinates the initiate into the left hand path via the path of opposites, the reversal of Light into Darkness, thus entering the forbidden from a psychological perspective. What is clear is the Initiatic fountain which flows through the Adept once they have begun serious workings. Can the initiate ‘sense’ the essence of Satan/Ahriman in a religious sense; this is most certain however here is yet another test. The Yatus must be careful never to submit to a higher being, if such exists¹⁹. The Luciferian becomes a fountain of the current of magick, thus a God/Goddess herself. It would be entirely demeaning and restrictive (not to mention self defeating) to embrace something higher ‘outside’ of the self. Master and devour from a spiritual perspective, respect your fellow Adepts and those spirits you come into contact with, be however, diligent to absorb and command the very current which runs through and around you. The Yatus and Pairikas become like Ahriman and Az, they awaken this within and spiritually have no course to submit their self to a higher power. Pride must find balance, the self must be a vessel and voice of the bottomless pit (the subconscious), seize your own inner power.

“It is owing to the passions of wolves and Khrafastras that men are like Devs; and Hesham, the invisible power of the perverted path, prevailing in them, they become the source of darkness” – Denkard, Book Three

“The Persian Rivayats”, a text written by Zoroastrians living in India, makes reference to the Ten *principle* demons residing within men (and women). While a modern context reveals these daevas as more or less actual *states of mind*, the use of utilizing the inverse Zoroastrian concepts as a form of initiation may prove very useful indeed. The Ten divs/demons which exist in men are as follows:

¹⁸ According to Plutarch, the very meaning of the name of Set or Sutekh.

¹⁹ It is not the intention of the author to prove/disprove the subjective term of anthropomorphic being, this is at the labor of the Adept.

1. **Heshem** (spelling also Hisham/Hesham) – this is presented as the actual “path” of antinomian thought, connected to also “Eshem” which is the div Aeshma and also the word Khashm, considered in Pahlavi as reportedly variants of the demon Aeshma. Heshem is the path itself, the action resulting from.
2. **Az** – the Mother of Demons represented in both Avesta and Manichaean texts as both male and female (not a hermaphrodite), while the primary manifestation is female. Az is the mother of demons, the primal surviving instinct, darkness and mastery of the spirit through flesh.
3. **Niyaz**, the spirit of antinomian thought, rebellion.
4. **Rishk**, a spirit of jealousy or the want for more.
5. **Varan**, a div of lust.
6. **Bushyasp** – sleeping and dreaming.
7. **Pas** – a calumniating div, specifically using words to influence or defame the enemy.
8. **Padmoz** – seeking more, wanting to becoming something advanced, unsatisfied thought.
9. **Dēr** – a spirit of being ‘against’ time or moving counter-clockwise against the prescribed order.
10. **Khashm** – wrath, aggression, anger. As mentioned previous, a form of Aeshma.

The Daevas which represent self-deification through mastery of opposites

“Then the demons shouted out of the darkness thus: ‘You are man; worship the demon! so that your demon of malice may repose.’” –**The Bundahishn**

The religious doctrines of the Zoroastrians suggests that Ahriman as being opposite of Ahura Mazda was ‘only’ for the harm and death of all creatures. While this foundation in early Iran later indoctrinated the forming religion of Christianity later, the imagery of the Adversary remained. What must be understood is the inner teaching of the Luciferian gnosis which is separate from all dogma within right hand path religions. The Adversary is a concept of initiation central to the path itself; that is by balancing the opposing concepts, antinomianism leads towards individual freedom and strength. The following opposition points are originally presented in the “Greater Bundahishn” edited by Joseph Peterson. These points present the archdemons which they manifest against specific angels.

Daevas/Druj are not spirits/individuals who have unbalanced perceptions or character defects, rather they are self-created Gods/Goddesses that exist outside of the perceived ‘order’ of monotheistic religious structures.

Certain Deific Masks of power or energy, also known as “Gods” or “Goddesses” (known in a formal sense as **Daevas** or **Daevi**) are brought into the physical form by the Adept who is able to access these energies by certain rites. These rites, psychological in foundation, are structured to bring about this ‘chaos’ of which the dark gods emerge. Never forget, however that you are alone and without any direct spiritual contact – instinct must be your guide, your spirit as what is “yourself” must be the emerging manifestation of Akoman and Az. Reject illusion, these are blind pathways which never lead you to greatness.

“About the falsity of the demon Aresh, the separate origin of light and darkness, the goodness of the material existence of light for determining what is done, and the evil of that of darkness.” –**The Dinkart, Book 9**

The Zurvanite tale which presents Ahura Mazda and Ahriman as sons of Zurvan, endless time was considered a heresy by the traditional Zoroastrians of the Sassanian period. The Zurvanite concept is that Ahriman came from the womb first, is equal in power to that of Ahura Mazda, the favored child of light. Ahriman was, however, more powerful in mind that allowed him to Will his birth first, against the idea of Zurvan.

“about the shouting of the demon Aresh to mankind, thus: 'Ohrmazd and Ahriman have been two brothers in one womb, and out of them the archangel liked that which is evil, through what occurs when the understanders of it have mentioned the worship of the demons and this, that, after it, you should present cattle to the planetary bodies and the demons.' -The Dinkart, Book 9

Aresh, the demon who was said to have authored the Zurvanite tale, brought it to humanity is known in ancient tomes as the demon/daeva of malice or envy, who also manifests in the form of an Eye – representing the force of Will, Word and the Mind which creates and destroys. Aresh is also known as Areshk, or Arashk.

Akoman/Aka Manah against Vohuman/Vahu Manah



The second created daeva, which is the ‘evil mind’ or antinomian thought. Akoman is said to bring vile thoughts, or that which against the religious or herd minded thought of the day. Akoman counteracts Vohuman which is the ‘good mind’, interestingly enough this angel presides over ‘cattle’, or the herd. Akoman would thus rightly preside over the wolf, the predatory mind. Utilize independent thought; believe nothing and test always. Think before you act and never allow kindness to lower your defenses to those untested to you.

Buiti and Aka Manah who assailed Zarathustra

Buiti is called the unseen death, a div so powerful it is symbolized to have embodied the essence of Buddhism, or a path of meditation. Buiti would be as a test, to tempt mankind to accept the soul killing

right hand path gnosis of Buddhism, or for the Adept to recognize the meditative and discipline found in Buddhism to direct the techniques in a self-strengthening and isolationist way. Buiti is the power of the self in its isolate form, Aka Manah is the Mind awakened by blackened fire.

Know that the legend of Zarathushtra meeting Ahriman was indeed one which holds initiatory value for those seeking the Black Flame of the Serpent. In this ancient tale, Ahriman sent Buiti to kill Zarathushtra, called the Unseen Death, this Daeva was challenged by a Staota of Ahura Mazda, called “Yatha Ahu Vairyo” which sent him flying away. Akem Mano (Akoman) was then sent to challenge Zarathushtra with riddles (Staota) and could not destroy him.

Ahriman then went to Zarathushtra himself and spoke to him. He offered him all the kingdoms of the known world for three thousand years if he would be his son, to make him immortal like Zohak. He asked him to fulfill the invocation Zarathushtra’s own mother had performed (the old pagan religion before) however Zarathushtra refused. Zarathushtra then told Ahriman he would smite a harlot of idolatry, Pairika Knathaiti as well as Druj Nasu, the fly-div of the darkness, who awakens the dead and living as embodiments of the serpent. Zarathushtra could not defeat these Daevas, they just were unable to corrupt him against the faith of the slave, thus survived on as immortal divs.

Indra/Andar against Ardwahisht



“I am Indra among the gods. I am mind among the senses. I am consciousness in living beings” – The Bhagavadgita

Indra has some origins in the **Rig Veda** and is considered one of the most important Gods from those ancient Vedic texts. Andar/Indra is the daeva of rebellion and antinomian thought, inspiring individualism and self-directed means of obtaining knowledge, this Archdemon is the enemy of Arwahisht, the angel over fire and blending the mind with Ahura Mazda. Indra, the second created Daeva by Ahriman after Akoman to oppose the natural order, existed also in the Vedic mythology as a God of War. Stand

independent even if you do not *appear* to others around you as independent. Question and test everything, by doing such you will no doubt grow stronger. Indra is a mask of divinity, strength but equally shadow or darkened mastery. To refer to consciousness in a left hand path context, Sankhya philosophy mentions that the universe is divided into two specific parts. Consciousness is considered above nature yet intertwined with it at the same time. The goal of such right hand path philosophies is to liberate consciousness from nature. The Left Hand Path indicates that consciousness should be transformed into a type of independent divinity through numerous methods, the goal being complete separation from nature as we experience it.

Sauru/Savar against Shahrewar

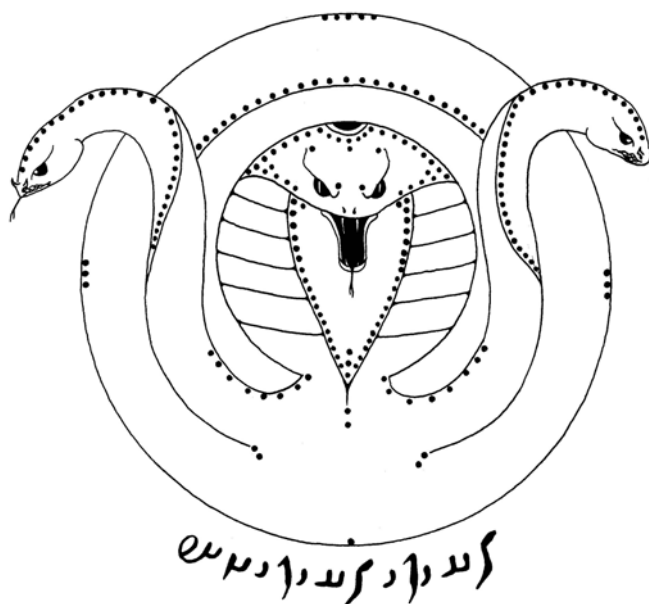


Savar is the leader of demons, who focuses antinomian energy, chaos into willed order. Savar represents controlled raw strength and power, cunning or subtle actions. Savar represents calculated action, the Black Adept who speaks and acts must have a desired goal to achieve, thus the ends to materialize it. Savar also represents literal warfare and violence, pertaining to metal. Savar is the blade which cuts without mercy. Shahrewar is called “desirable dominion”, that is Shahrewar is the angel of metals, wherein is forced restriction which Savar counteracts. Savar represents the muscle and strength of the physical body; once motivated by Akoman and Andar, does the Mind – Spirit – Will manifest the physical.

Naonhaithya, he whom they call Taromat also, against Spandarmad



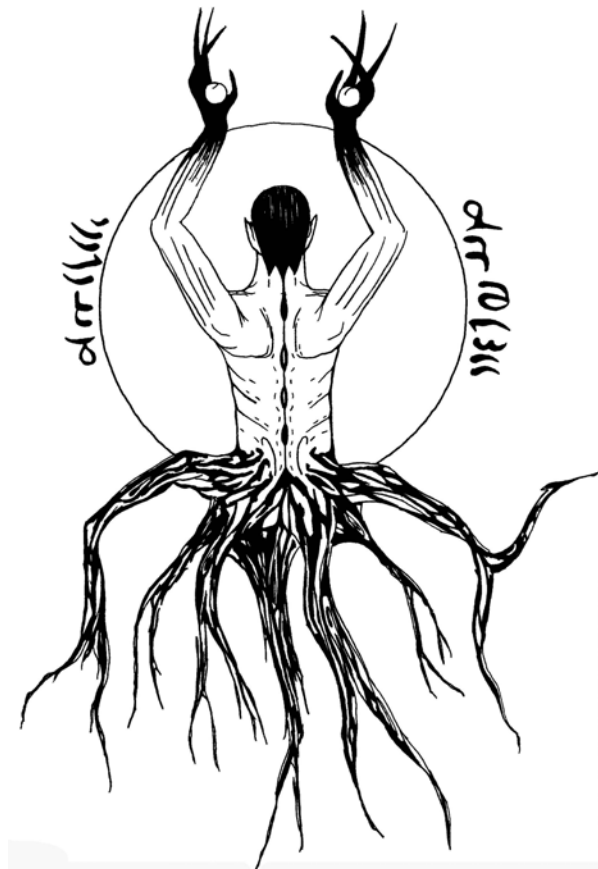
Naonhaithya is the spirit which represents discontentment, isolate thought and rebellion. This Archdemon acts as a 'wake up' to those who may achieve or better their own subjective and objective universe. Taromat is a feminine daeva of rebellion, considered the same as Naonhaithya in the Greater Bundahishn. Spandarmad is the angel which the archdemon opposes; she is called the daughter of the creator (Ahura Mazda) and represents essentially innocence and ignorance. Look always to become something greater, learn something new and test the hypocrisy which is as continual as development.



Taurvich against Hordad

Taurvich is essentially the personification of Hunger, this can represent a plethora of various aspects from hunger for knowledge, hunger as in predatory spiritualism, a –thirst- for continued existence, referred to as a negative ideal in Buddhism, to the concept of thirst which brings fever (Zairich). Thirst can represent a number of aspects, the desire to bring something within, to satisfy. This can simply represent the 'thirst' for knowledge, improving life, physical and mental health. The Black Adept must continually seek to improve, but also balance the emanations of the abyss (darkness, dreams, etc) with the material world

(ensuring the desires of the dream world manifest through the physical). The Black Order of the Dragon as a Left hand path guild is focused upon a deeper aspect of ‘hunger’ as a spiritual consuming process. Hunger is both a physical and spiritual phenomena resulting from the need of something. Physical hunger, to consume nourishment, to enrich the body so it may continue existing without the complete breakdown of its composition is one aspect of our primal nature as a predator – a base instinct which is totally surrounding the core aspects of who we are, or what we may become. The spiritual hunger, for continued existence or consuming something as spiritual energy is equally significant. The Luciferian who has ascended the path of the Dragon via the Qlippoth is able to embrace Taurvich, the very manifestation of the vampyre, or predator. This is displayed by the consistent desire to become stronger, better and immortal in consciousness.



Zairich against Amurdad

Zairich is called a demon of poison that stands against Amurdad who is ‘immortality’, but from a right hand path perspective; that is mindless absorbing immortality. The isolate mind, from an Ahrimanic perspective is one who makes darkness and shadow the forms of desire, Light is within, specifically “blackened fire” or immortal intellect. That is a long term goal of a Black Adept upon the left hand path. Thus Immortality is not perceived from a physical perspective, rather a spiritual aspect. This is where all dogmatic view from Luciferian or Ahrimanic sorcery may be sensed or developed if the initiate wishes, however there is no constraining aspect towards belief. As the Black Adept develops, the path opens yet the aspects of knowledge and practice are defined in the individual with a laser focus more than ever.

Eshm (Aeshma) against Srosh

“The demon-Taromat produces disobedience; the demon Mitrokeh is the liar of the evil spirit; the demon Arashk is the spiteful fiend of the evil eye. Theirs are the same appliances as the demon Eshm's, as it says that seven powers are given to Eshm” – The Bundahishn

Aeshma is the archdemon of the wounding spear, who strikes down his enemies and embodies the fiery aspect of the infernal dragon, Ahriman. Eshm is essentially “fury”, “wrath” and represents the warlike or conquering spirit of the children of Ahriman. Srosh guides the souls of men and women to heaven, to escape this world while Eshm gives them the spirit of immortality through bestial desires.

Falsehood and Untruth against Truthfulness

Falsehood or the Lie is significant to the basic foundation of the Yatus or Pairikas. The Lie or “Druj” as it is called is the word for the children of the dragon. The Lie represents the basic function of change, progression and continual transformation. “The Lie” as it was called in old Persia around the time of Darius represents rebellion against the established order, be it political or spiritual. The Old Persian word of the Lie is the masculine form “Drauga”, which represents also the Dragon or Serpent. Look to the ancient Norse “Draugr” which represented a form of undead, specifically a vampire like being. The Druguvanti or “People of the Lie” are sorcerers, Black Adepts who continually progress and change, who balance darkness and light, spirituality and materialism. By the Black Adept doing his or her Will in this world, by succeeding in their own life, they as Druguvanti manifest Ahriman and Az in this world.

The Spell of sorcery against the holy Manthra

The Holy Manthra is used in the Gathas to spiral and focus energy by the Laws of Zarathushtra, using Staotas to combat the misperceived powers of darkness. The sorcerer, who uses the very techniques granted to him/her from the path of Ahriman and Az do not use the Staota vibrations from the Avestan prayers rather a similar developed “shadow tongue” which is expanded from a reversal of the originals. The Yatus does not funnel them “out” initially, rather calls this force within, via discipline, will and the methods of vibrating words to create Staotas then causes a desired effect. The Infernal Manthras invoke the chthonic forces of the Daevas, the druj which slither from the depths of the earth join in the very circle of the sorcerer. When these tightly wound “springs” are spiraled and at full strength, the Yatus releases them from his Body of Darkness to achieve the immediate goal.

In the Right Hand Path, the Magi would use the Staota which is “borrowed” from the fire of Ahura Mazda, while the Yatus uses the Staota from his own Blackened Flame within, the very essence of Ahriman’s awakening force to human kind. The Magi of Zoroaster worship Ahura Mazda, while the Yatus become vessels of Ahriman and thus create the form of Ahriman and Az in their own physical and spiritual body. In short, the Spells of Sorcery which beget Staotas separate, empower and make Immortal Gods.

The Spell of Sorcery is significant to the workings in the Yatuk Dinoih from “Luciferian Witchcraft”, spells of empowerment, encircling the energy within the self and focusing it. The holy Manthra within the context written of concerning Zoroastrian prayers, is simply a term referring to invoking the “Good Spirit”, or the concept of the right hand path, union with the ‘force’ of God, or that which absorbs

consciousness. Instead of relying on a blind faith to guide your life, the Luciferian creates by his or her own actions those motions which guide their own life exclusively.

The Yatus/Pairikas who has invoked the Six ArchDaevas within and sought mastery of the self will no doubt use sorcery as a tool of ensorcelling their desire and focusing on that circumference to manifest their desire. The entire focus of sorcerous practice is not to loose oneself in the imaginary, rather to use the imagination to focus ones goals and desires into the physical world as well as the spiritual subjective universe.

Nirang-i âharman âdar sâma

The Ritual of the ensorcelling of Druj

A Staota composed to awaken the Body of Serpents and Spiritual vision of the Daeva-Yasna. The Adept should look upon this ritual as an intonation of his or her desire to enter the Ainya (other, different) circle of Druj, that is by the path eclipsed in the Blackened Fire shall the Adept experience communion. Communion with Ahriman represents a state of awareness of the possibility of self, to gain and use wisdom accordingly.

This rite was composed from inverse Avestan Nirangs, the so-called sacred language of the Magi who invoked Ahura Mazda or the Good Lord of Light. The Yatu recognize that this path leads to dissolution of self and hands over the control of ones' destiny to a higher power. The Yatu or Daeva-Yasna recognize and affirm Ahriman represents the energy of separation and self-realized power, the Druj represent the knowledge of the forbidden, the very formula which composes the monotheistic view of Ahura Mazda. Ahriman awakens by what the orthodox consider "evil", thus transforming the Adept into Daeva, or devil, a God of Flesh and Spirit and vessel of Ahriman and his Bride/Muse Az.

Druj as a term denoting Vadak or another Pairikas/demoness is found in the tale of ancient Persia, where Zarathushtra meets Ahura Mazda in meditation and then returns to find Druj sitting next to his garment. She claimed at first she was a Spendarmad which is a female archangel, and she wished to be a companion of his. She claimed she was an archangel of balance, that from the front she was beautiful, but from the back she was bestial and demonic. He saw from her backside the essence of Nasa, or dark energy and from the opening of her genitals were reptiles, biting serpents, lizards, frogs, centipedes and frogs.

In an initiatory sense, Druj as the embodiment of Pairikas shows the balance of the angelic with the demonic, the unity creating a whole individual, who is capable of being both inward beauty and savage brutality, vampiric hunger and lycanthropic senses when needed. Her beautiful front was her mastery of the world around her, while the Nasu interior was her initiation and powerful ensorcellment of darkness within her.

The Adept will use the Staota formula within his/her created or visualized circle, representing the body of darkness and light. One may wish to utilize the workings of Ahrimanic Yoga before to gain control through meditation. Use discipline to clear the mind of all thoughts, focusing from the Muladhara Chakra (Taromati) upwards as a serpent slithering up your spine. The Staota chant should be atoned in a manner

of vibration, using the Avestan translation preferably. The methods used in Enochian and the workings in “Luciferian Witchcraft” are the same manner of self-enchancement to allow the mind to enter gnosis.

Staota – a method of averse summoning

The Staota is a concept of energy focus by vibration and color, used by some Zoroastrians who are focused on the occult aspects of Ahura Mazda. As the Yatukih path is against all others, the Staota is used in the same manner as the Enochian language, or any other jargon which allows the subconscious to focus simultaneously with the conscious mind during ritual. Essentially, Staota is a discipline of the mind, body and the spirit as a tool of ensorcelling belief.

Practicing Staota

Prepare an area of which you may focus and begin summoning or ‘encircling’ energy. It may be your private ritual chamber or some place where you feel comfortable. Do not allow the delusion of “It must be in a temple” when the body itself is the abode of druj, thus a gate of hell itself. What is considered pertinent is the imagination and the desire to visualize and manifest during the act itself. Practicing Staota is the same as practicing yoga or intense exercise; it is bringing focus to the mind to connect the conscious and the subconscious to achieve a goal.

It is suggested you are standing once you grasp the foundations of Staota, as you are using posture and voice control to create sonic vibrations in the atmosphere around you. Once you have controlled your breathing and your mind is focused, breathe in deeply and begin to roll the language in your own manner, hopefully not the English translations. The Avestan language by some was considered by the Magi a magical language, thus the Daeva-yasna may use this in a left hand path sense that is to encircle and absorb the energy flow unleashed from the subconscious during the exercise.

As you comfortably and in a focused manner use the Staota, you will want to imagine the energy in a spiral motion from the Taromati Chakra onward through the Akoman Chakra, controlling the feeling and flow. It is useful to visualize and use breathing techniques the slither upward to your brain, the serpents as coiled centers of energy which is not given to Ahura Mazda, rather refocused and absorbed by the Ahrimanic practitioner.

When using Staota as written here ritually, it should be chanted or sung as a Mantra, while focusing on the following aspects of awakening/focusing energy within the body. Staota may be used in communication with others to achieve a goal. It is the combination of the Eyes to achieve attention and focus, the words should be like the serpent itself, using skilled yet decisive language to compel others to your Will.

To clarify the steps of Staota:

1. Breathe deeply in an upright or standing position. No distractions. Start at the base of the spine, visualize two serpents in a spiral motion starting to slither as you breathe and exhale up the spine itself. As you recite the Staota the pressure of your vocal chords are actually creating these sensations of “light” in “darkness” thus kindling a perceived manifestation of the Black Flame of

Ahriman. This Kundalini energy, serpent energy should be carefully rolled off the tongue to rise through the spine.

2. With each exercise of phrase in Avestan or useful “shadow tongue” as found in Luciferian Witchcraft, move the Kundalini up the spine. As it moves, send elements of darkness and flame from it into different points of your body, feeling the shock and cold “electrical” current through you.
3. Once it reaches the Ajna Chakra, focus again the spiral, use the mantric chants to allow the Staota to coil tightly and either flow downward into the base of the spine or to rise through into the Ahriman aspect of the universe, if an exterior spell is being performed.

Nirang-i âharman âdar sâma

kêm-nâ âharman

What protector has thou given me, O Ahriman

âharman i hvadâe

Ahriman is Lord

âharmanyasnô ahmî âharmanyasnô dregvantem, hãm-raêthwa duzhdâ

I profess myself a worshipper of Ahriman, A child of the Lie, defiled by infernal knowledge

angrahe mainyêush

Angra Mainyu

Staômî shaotân âhreman, pîrôzgar pâk hamaêstar

I praise Shaitan-Ahriman, be victorious Adversary

ba nãm i âharman

In the name of Ahriman

Xshnaothra âharman, nemase tê âtarsh angrahe mainyêush aka manah, daeva,

With propitiation of Ahriman. Homage to you, O Fire of Angra Mainyu, O Aka Manah, great Daeva.

âtarsh i aêshma âdar i frâ,

To the Fire aêshma, the great Fire

âtarsh i pairikâ, âdar i frâ sâma, tanu-perethana

To the Fire Pairikas, the great Blackened Fire, to fill the body with Sin.

Astwihad which is called 'the Wicked Wind' against Ram which is 'the Good Wind'

“Astwihad is the evil flyer (vae-i saritar) who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death.”-The Bundahishn

The daeva called “Astwihad” is a demon of death, a devouring shadow which rides upon cold northern winds, bringing winter or the winds of pestilence, wherein this Druj is similar to the Sumerian Pazuzu. From a right hand path perspective, the Ram which is the “Good wind” is allowing nature to guide you where you shall go, trusting in a higher power outside of yourself.

The Yatus or Black Adept knows that he or she must rely on their own desires, trust instinct and cause your own path according to your self-determined needs. Anything which goes astray of “Ahura Mazda” or the Judeo-Christian God is a Daeva. Astwihad is death by the night plane, by the dream. When he looks his victim in the eye, he drains their life force.

Casting the evil eye which is Malignant Glance against Spiritual Sight



The Eye of Aighash, Arashk is that which causes a gateway to the souls of others. The eyes are essentially gateways to the spirit itself, the Evil Eye as it is called in various cultures represents a cursing, while from an initiated standpoint represents power from the awakened, those whose spirits are illuminated with the blackened fire of Ahriman. The Paiti-ish or “Looking with the Evil Eye” is the embodiment of the essence of the Daeva, the very mark of the Yatu or Pairika, those dedicated to becoming through the religion of sorcery.

As Ahura Mazda created the so-called Archangels representing his ideology, Ahriman thus created his own. The Black Adept must understand an underlying point to the opposition of Angra Mainyu; that as a magician and initiate you must seek to balance some aspects against the other, while not allowing the unbalancing of any specific aspect in life.

Hellishness against Heavenliness

This is an aspect of knowing the hidden depths of the mind; the subconscious. By opening the Gates of Hell can one begin to control the deep hungers within. Balance is essential, both heaven and hell are realities in the subjective. Heaven is also equally a state of mind. Enjoy the beauty of nature, the sunlight, animals and the breathtaking landscapes devoid of human touch – but always embrace darkness, for your touch always corrupts and awakens to the night side window of the mind.

Pain against Delight

Pain is essential towards development as it is the distinct subjective interpretation of reaching the limits of one's consciousness; the ability to achieve something. Pain as a means of transformation may come from something as Yoga, extensive physical training, long hiking trips, weight training, swimming and other similar activities. In "Luciferian Witchcraft" one of the developing aspects in ADAMU is the rite of sexual exhaustion, wherein the Will is strengthened by the adept and his ability to command his body to the limits.

Delight is indeed important to the Adept; however there must be a balance present. The Right Hand Path practitioner will seek to weaken the individual, therein is the secret of their controlling and guilt ridden practices. Pain is a liberator! Recall the legend of Lucifer and the fall; he became God by the shock and pain of the fall, to master both Hell and Heaven! The dragon awoke within him during the fall.

Darkness against Light

Darkness is that which Luciferians may control, as means of creating familiars, communicating with shades of the dead, sorcery and such works of Ahriman. Darkness is that which always exists, the sheep of the world try to hide it; to conceal it without any mind for self-evolution. The Luciferian understands the significance of the act of ensorcelling darkness that is, encircling darkness becoming through shadows. How does one "Encircle Darkness"? This process is found in the act of self-assertion, ritual workings and the utilization of Will-Desire-Belief, wherein one becomes close to the idea of God; both a devouring creator and destructor!

Winter against Summer

Winter is the time of cleansing; of destroying the weak and blessing the strong. From Winter comes Spring, the reward of surviving Winter itself. By the destruction of something less, does life spring anew. Ahriman was said to have created Winter, to destroy the creatures of Ahura Mazda. Imagine if there was no Adversarial force, the weakness of the universe would quickly overpopulate and destroy an instance of individuality. One is made strong by challenge, by conflict or war. When the mind is unchallenged, it becomes lethargic, lazy and without purpose. The Adversary strives against all these things; knowing balance is certain most of the time.

Cold against Warmth

The Cold demands the strength to withstand it, physically and mentally. The cold lays to waste the weakness created in the counter times of summer, when growth is often abundant. The cold brings a

useful wind of awakening, where one feels the change in the air; a symbol itself of Ahriman or the Adversary.

Wickedness against Holiness

All that is Holy is built upon the lies and false designs of humanity, the chaos of Azhi-Dahaka wishes to bring storms to the mind of man; to awaken those who have the possibility to change it. The Luciferian regards nothing as Holy; all that is now is but a manifestation of stasis and weakness.

Within the Material (Physical existence), The Daevas manifest in the Predatory Nature of the world:

Darkness came against the Sky

Darkness is an essential in dreaming and controlling the destiny of the Adept. Darkness is Sama²⁰ and is thus the extension of the mind. Comfort, nightmares, sleep, strength and power all reside within darkness. By mastering darkness one is gaining the power of 'Daevodata', or 'knowledge of demons' according to ancient Zoroastrian scriptures, the embodiment of Druj or "Dregvants", the "Lie" or serpent. Much of the path of initiation is found in darkness, which reveals the inner fire or light, thus Lucifer.

Material Drujs against the terrestrial Yazads.

To master ones own life spiritually, one must allow for the balance of the physical and spiritual. The Druj or demons within the physical body represent actions, results and driving factors of initiatory focus. The Yatus/Pairikas (The Adept) is a manifestation of the Druj, the Lie and the Serpent. The material plane is defined by reason itself. When the Adept works in the spiritual or nightside, what they do in the ritual chamber should be focused to materialize with probability in the material world around us.

Noxious creatures and Lizard against the Earth

The balance of nature lies with predatory animals, reptiles and humans against the sheep and prey of humanity and the animal world. The beasts of nature and those predatory animals are essential in maintaining the balance on our planet; they keep disease to a minimum and ensure their prey maintains their numbers by instinctual mating. The Black Snake as represented from the workings of the early Yezidis presents the Black Snake as Wisdom and Knowledge.

²⁰ Avestan for "Dark, black, etc"



ALGOL – the symbol of self mastery

Algol is the sigil – mirror of Luciferian Witchcraft and Sorcery. It is the eight pointed star of magick and the mastery of the self. Algol is the star of Ahriman, the bringer of Chaos, Strife and War. Essentially, Algol is the sigil of the effective control of the path of Paitisha, the left hand path and the Order created within Chaos. Algol is Gumezako (chaos) defined from a mastered perspective. As Gumezako is present in everything change occurs through the motion of chaos. The witch of the Luciferian Path views opportunities within Chaos to create a situation for a moment of Order to occur. Magick itself is about defining and strengthening consciousness, one can measure results of sorcery during moments of self-imposed Order, this is the resulted of a Willed structure. This reveals itself the nature of Ahriman, or Seth-an/Set, the Egyptian God of Chaos and Darkness.

The 8 Fold Star of Chaos – Algol



The star of Algol represents the mastery of the forces of chaos within a subjective condition. The averse pentagram within the chaos sphere is that of Ahriman or Seth-an, the Prince of Darkness who embodied within man, is the balance of Light and Shadow, thus Lucifer. The Eye of the Adversary is the Akoman, or Evil Mind which grows in the psyche of the witch or sorcerer, thus a process of continual transformation. The model and focus point of Algol holds many attributes for the adept who seeks to master his or herself on a deeper level. Each daemonic aspect which makes Algol, there lies within a gateway to the deeper recesses of the self.

While Algol holds possibilities for initiatory association, the attributes here are based within the Persian symbolism of the Yatuk Dinoih. Ahriman is symbolized as the center of Algol, the inverted pentagram which represents self-mastery and consciousness. The five points are related to the aspects first displayed in Manichaeism lore.



Ahriman/Angra Mainyu against Ohrmazd

Angra Mainyu is the first born brother according to Zurvanite teachings; he was the first to tear from his mothers' womb. He is the fallen Seraph or angel which was before all others. Angra Mainyu is the sorcerous spirit which takes many forms, but commands and creates other malicious shades which counteract the stasis-embodied concepts of Ohrmazd. Thus Ahriman represents motion, challenge, change, struggle, war and all things which invoke progression in one form or another. This does not mean that the concepts of Ahriman are exclusively and exhaustingly 'evil' in any moralistic sense; rather they are

useable attributes to this form. The Yatus/Adept must be willing and knowledgeable enough to balance these aspects in day to day life.

Ahriman is indeed the first angel before all others, his knowledge is corruption (initiation), his wisdom is Sin (illuminating the spirit from the God of Slavery) and his forms are many. In the beginning of mankind, Ahriman sprang to the earth in the form of a serpent, later as a fly as well. Ahriman may take the form of a toad and a lizard. It is written in the Bundahishn that Ahriman can be sensed with the mind, being a spirit, yet cannot be seen or grasped. Upon the physical world, Ahriman manifests through many vessels, growing stronger in time by the hunger always within.

“And by their devotion to witchcraft (yatuk-dinoih) he seduces mankind into affection for himself and disaffection to Ohrmazd, so that they forsake the religion of Ohrmazd, and practice that of Ahriman.” –
The Bundahishn

Many ancient Zoroastrian writings have a sensed concept of Ahriman, yet they erroneously refer to “Backward knowledge” as stupidity and ignorance. Verily, none of the Gods created throughout time can be stupid or ignorant; they survive in the psyche of humanity and have the infinite knowledge as the potential of the people themselves. Ahriman has backward knowledge of the subconscious; the Adversary may empower the Adept with this wisdom which will create and shape the future he or she desires.

The Five Elements of the Spirit and Body of Ahriman are directly related to the initiatory process of the Adept. Nothing within the symbolism of the path is without meaning, or relates to anything specifically separate from the human body and mind. The path of Ahriman known as Paitisha or Heshem is a “way” of living, not only an ideological foundation. It extends and grows into every aspect of your life and your thoughts are foundations for the manifestations in your world. In other words, all occurrences in your life barring accident or such are of your own choice. While one does by no means have to make the path known to others, the Black Adept is able to adapt accordingly within society, slow bringing change into the world. Everything you say should hold some meaning as to the outcome you wish to manifest, every movement with purpose.

“The Kingdom of Darkness, however, consisted in five Chambers, these are Smoke, Fire, Wind and Water and Darkness. Their resolution crawls in them, moves them and spurs them on to make war with one another.” – Let Us Worship the Spirit of the Paraclete (Manichaean prayer text)

The later Manichaean heretical doctrine suggests there are five aspects to the Kingdom of Darkness, five shadows of various beasts are embodied within Ahriman. Akundag is the name Mani gave as the Adversary, the manifestation of the Lie, the Darkness embodied, encircled in blackened flame.

The Body and Spirit of Akundag (Ahriman)

Chaos is a tool of manifesting your desires.

One of the primal forms of Ahriman in the Bundahishn is the body of a lizard and frog. An Avestan term for Lizard is vazagh. It is written that his place is filth and that he does not think, act or act for the welfare of the creatures of Ohrmazd. In a deeper context, Ahriman does not think within the natural order (antinomianism), is against the path and religion of Ohrmazd (left hand path) and seeks to manifest in those who are strong enough to walk the path of the evil eye (the power of the mind and Luciferian consciousness).

According to the Kephalia, being the so-called heretical Manichaean lore, Ahriman (The King of Darkness) drew within himself five different beasts to compose his astral form. These forms are now a part of him. The adept will seek a deeper understanding of the associations of these animals and how they may be related to initiation. The sixth being the twin black serpents are of Zohak, a daemon transformed from King. In Manichaean mythology Ahriman has five qualities apart from the forms within him. These attributes are defined as darkness, the very tool of manifestation and shaping what-is-to-be (Alpha and Omega, Azothoz), Ugiliness (the power of the atavistic depths to be as a tool of introspection), Stench (of rot, the decay and druj spirit relating to dark matter), bitterness or cold, (being the serpentine power of calculation, instinctual brilliance and survival traits) and the heat (Black Flame) of his essence, that fire of creative light and devouring hunger.



Akundag

1. Head- Lion

Self-Mastery and physical energy. The king on earth, self-deification and conscious refinement. The balancing of the mind and body with the spirit. The Prince of Darkness uses the law of will to set in motion possibilities to manifest in his benefit. The head is the skull temple of our brain, it is the place of the spirit, where the fallen one granted us the Black Flame of Life itself. In life, one must often wear many masks. The Adversary itself becomes just as you are, unique and different from others. Listen to your instincts and once your desire is known, work towards manifesting a result favorable to it. It is written that the King of Darkness strikes and then kills by the words of his magic – in a modern association this process will be explained.

The head of the lion represents mastery and strength. The Ahriman must first understand what he or she wishes to accomplish, then go forward to overcome that obstacle. You must not second guess yourself, once you determine the basic fact of process of determining result you the Luciferian Will can consume the pain or discomfort of the process to become not only stronger in mind or body, shape the Will further and obtain the result desired.

Wish/Desire/Lust – process of determinating result/obstacle = manifestation.

“Strike and kill by the words of Magick” (Kephalia) –

Sorcery is the encircling of energy to produce a desired result. Words spoken affect anyone involved, use your voice wisely. Think before you speak, think before you act. Imagine the result, shape it by reason and achieve results! Ritual magick is the act of exercising the Mind to command spirits (or shades, servitors) to aid the cause to effect how you wish. Balance sorcery by means of ritual and using reason in the material world. This is very important. Magick is not escapism, not rehearsal of reality but commanding through the Will to manifest your desires.

“When Lie speaks it is thunder in the clouds” (Kephalia) –

The Lie is the word of the serpent, the very changing intonation to create desired reactions, agreement of the spoken reason and thus the desired effect. Your voice should be as thunder, it should shape your immediate surroundings by those who hear your words. Your confidence should not be unbalanced with the weakness of ego, test your limits, know your challenges and opportunities and then continually strike at them.

2. Hands/feet – Demons/Beasts -

That of demonic shapes, claws and dragon like limbs, representing the embodiment of the shadow and atavistic associations of old. Using the atavistic desires of old, sometimes referred to as necromancy is a challenge but once practiced in accordance with the Will flows with ease to make flesh your desires. According to the heretical Manichaeon lore, the human body is called the creature of darkness or house of blackness. When humanity was created, darkness was embodied within it as well as light. The Five Powers of Darkness made the flesh active, arranged our constitutions and the ability to exist in this very world.

Know that Ahriman is the King of this World, thus you must work often in the mass of humanity, their mindless empires all move according to the brainwashing of the day. Do not seek to escape this world,

make it respond to you. Spiritual beliefs must be within reasonable consideration with the physical or matter of this world.

3. Shoulders – Eagle and Twin Serpents -

Eagle is dreaming and astral flight, initiation of the Witches Sabbat both Luciferian (Light, Air) and Infernal (earth, hell). Twin serpents represent knowledge and wisdom of the Adversary as the adept has BECOME a manifestation of the Opposer.

4. Body – Dragon -

A son or daughter of Chaos or Tiamat. The Dragon is the primal form of Diabolus, the Adversary and is a union of both the ancient and the modern. The dragon is the word of “druj” or “lie”, denoting change and continual evolution. As the body of the Dragon, the darkness is continual change, possibility unto he/she who would Will it to form according to the Will. The Adept who is able to focus this energy will form their determined direction of what and who they will become from what they are currently.

5. Tail –

That of a fish or Leviathan, knowledge of the subconscious and sorcerous wisdom. Use the subconscious, atavisms, shape shifting in your dreams and ritual work to continually map and focus your direction of becoming.

The Eight points of the outer Chaos sphere are represented by the following Devs, those given power by Ahriman to be as counter-action against the forces of stasis and self-delusional innocence and ignorance-

1. **Andar** – rebellion, initiation, willed desire and the bringer of the Black Flame. Indra is also the God of Air, relating to Lucifer or spirits of the astral plane.
2. **Zairich** – Poison maker, wisdom through trial. The poisons which destroy the ignorant are transformed to nectar by the adept.
3. **Taprev** – Chaos, disruption, change and challenge.
4. **Naikiyas** – rebellion and antinomian thought. Sorcery and self-consciousness.
5. **Savar** – Leader of Demons, considered similar to both Beelzebub and Belial.
6. **Akoman** – the evil mind, antinomian and forbidden thought which creates Gods by the eating of the fruit of the secret Tree of Death.
7. **Arashk** – A demon of the Evil Eye, or Command of the Will, known as malice.

The **Eighth** dev is **Eshem**, being Asmodeus or Aeshma. This is the model of the sorcerer, a Persian demonic manifestation of Cain the Witch Father. Eshem represents the adept as a viable, separate force from the natural order. Eshem creates chaos and order within his or her self. Eshem called also Asmodeus or Aeshma is about motion, creation, chaos, lust and war. Essentially, the sorcerer who has invoked the Dev called Patisha (process of Antinomianism or rebellion against the perceived natural order) which results in Hesham (the result of the path) has become as this demon on earth. This is essentially an expansion of Cain as the Witch Initiator, the Persian counterpart would be Zohak, or Akht-Yatu.

The adept should determine in his or her own way the individual aspects of Eshem, allowing the Ego (the conscious mind) to form a balanced manifestation of order from chaos. This process includes creating a structure by Will out of Chaos thus each compliments the others association. Neither may exist without the order by alone the very theory of balance itself. The magician is thus continually on a proverbial tight

rope as the Ego has destroyed many. The Great Work itself is the process of refining consciousness thus mastery of the ego. The Luciferian Angel or Holy Guardian Angel is thus the higher balance point of Light, knowledge and careful thought. The Evil Mind or Akoman is thus the Body of Shadow which one creates his or her desire FROM by the process of Paitisha and the result of Hesham.

Above and Below Algol are two aspects of the hidden. Firstly, the word Hell is from the Anglo-Saxon meaning a hidden place, the underworld or Gehenna, the place of witches and shadows. The two aspects of Hell in the model of Luciferian Witchcraft are different perceptions of controlling and refining self-knowledge and thus the power within.

The Four Hells – A Yatukih method of Sorcery

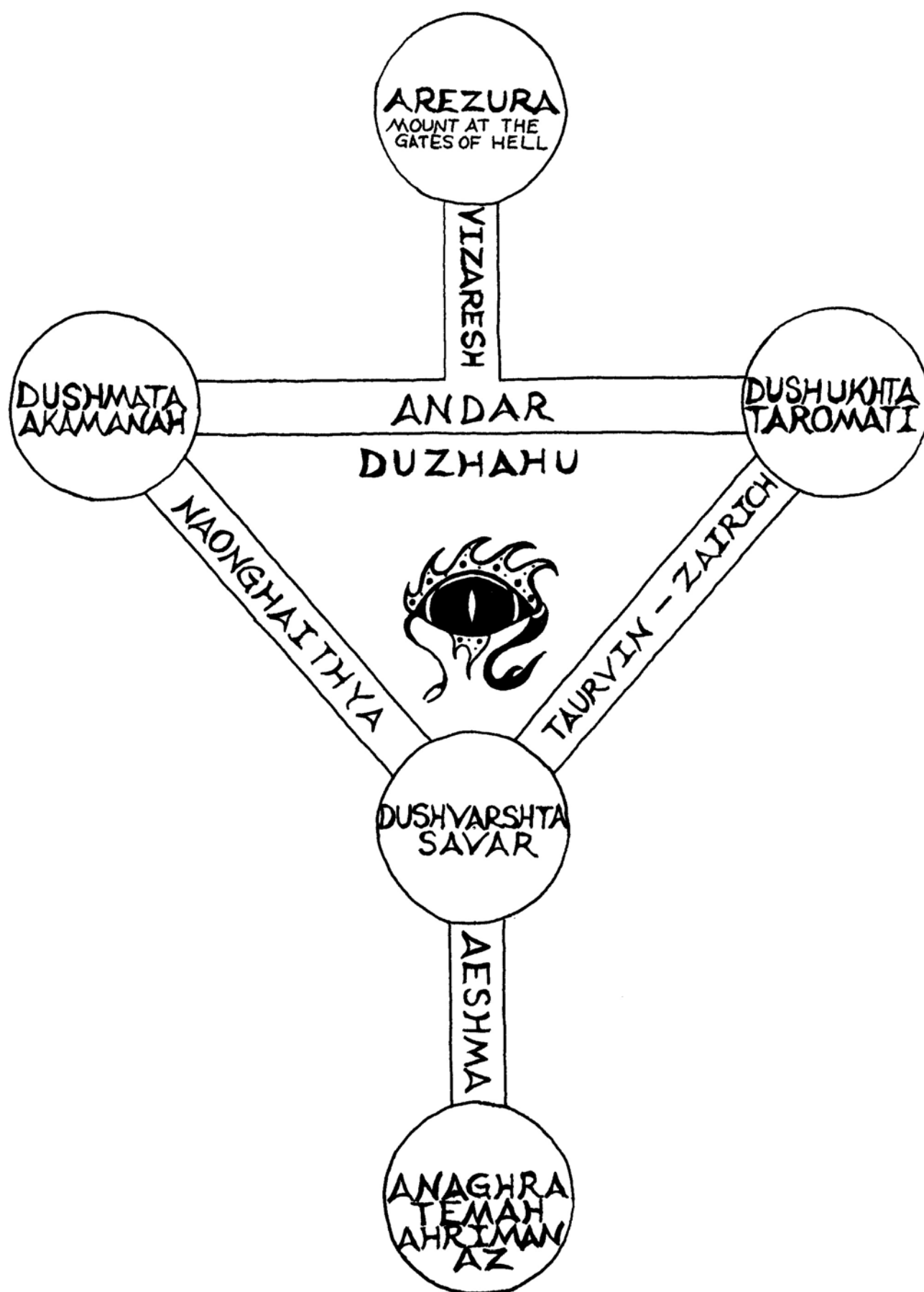
0. AREZURA

I. DUSHMATA (Evil Thought)

II. DUSHUKHTA (Evil Word)

III. DUSHVARSHTA (Evil Deed)

IV. ANAGHRA TEMAH (Endless Darkness)



Puchan-i-Puch – the Hell of Hells is very much the same as Anaghra Temah in this Yatukih model of sorcery. It is said to be located below the Moon, thus is represented as the place of Lilith or Az, the Bride of the Devil. Puchan-i-Puch is thus a place of the witch or sorcerer who master and seek the hidden knowledge of Atavisms and commanding elements within ones subjective or personal world. This is the Hell or Hidden Meeting place of Sabbat practitioners, those who meet with the Horned one or Cain as the initiator of witchcraft.

Here we find the associations of what cannot be physically experienced but mentally. As one seeks either areas of Hell both represent the hidden or often for the uninitiated the repressed. The magician must be willing to not only confront his or her own deep and most frightening weakness, but then to master them and utilize the powers within. If one entered Arezura the sorcerer would seek that mirror which brings up the energy of vitality, essentially you become a son and daughter of the Adversary, therefore you should encircle and focus this power within your own being. Such journeys operate under the same assumption as the Rite of Zohak, once performed, once the commitment has been made, there is no turning back as you have invoked change, transformation into something ‘other’, the Daemonic spirit itself.

One may seek Arezura by the foundation ritual in NOX UMBRA from “Luciferian Witchcraft”, the Puchan-i-Puch may be conducted in the same manner manner or by one of meditation without recital. There is no detailed structure on entering; one must find their own key to this knowledge. Ideas and methods merely follow.

A preparation to opening the gates of hell may be done with two different candles. One is the black candle, representing the hidden flame of knowledge, the soul and the power of the psyche. Illuminate this flame and focus on it, drawing the fire within yourself, visualize what you are with all material possessions taken away, the very self revealed. There is the eternal Sabbat dance of the Luciferian Aethyr, wherein just the spirit of Light is discovered, the astral brilliance and the sun which invigorates it. There you shall understand that nothing can give you a validation of being; only yourself. Not any material achievement as these are incidental, it is the core point of your daemon, your psyche which allows all things from you to manifest. This is the forbidden heretical knowledge, that you can have foreknowledge and the ability to manifest what you see. Here the Hells of the Qlipoth may be understood as guidance spheres to self-knowledge.

Stare now into a Red Flame, being the gates of hell opened. Recite the traditional words of opening:

Zazas zazas nasatanada zazas

As you feel this gate opening within, go forward now to the infernal realms and recite:

I am the master of my future and the knowledge of my past may strengthen my flame of self. I renounce Christianity and all religions which bind and destroy the individual mind. I praise the path of the Devil and that spirit which lifts me forward to becoming!

Let your spirit now go forth into the Hell of Hells and dance the widdershins dance with the demonic servitors of your body and soul, make them dance according to your desire and listen to their words.

Never obey anything but what your higher self instinctually guides you to. False words are as a test, do not fail with the integrity of your instincts, this is the proof of your success.

Further sorcery within Gumezako (chaos) is to work directly with nature and the darkness as a means of strengthening the body and soul. The essence of this path is Az whose concept is *"trshna"* or *thirst*, corresponding to the Buddhist concept of incorrect thinking and desire for continued existence. She is very much correspondent to Akoman, the Evil Mind. Those witches and sorcerers who seek to work with darkness as an element of continued existence and empowerment, find an area in which you offer clippings of nails, blood or such to the 'demons' of the earth. If you have a tree in which you work with, and is carved with certain sigils you may offer bodily objects as hair – nails to these forces. The tree represents the Tree of Daath or the gates of the Qlippoth, and to give such to the earth is to envenom the devs and thus the self. This is a self-directed concept which is similar to the methods described by Plutarch in regards to ancient Magi sacrificing the blood of a wolf to darkness and Ahriman. A Yatukih sorcerer would not simply sacrifice an animal, rather elements of the self to invoke stronger results in ones own refining of consciousness, thus Magick (becoming) and witchcraft (commanding).

If the sorcerer takes the model of Eshem, or Asmodeus, he or she is commanding the elements of motion and physical or infernal form. Use this model to explore your limitations and possibilities, therein can be a great working magical weapon (the demon of the wounding spear, Aeshma). Aeshma holds the seven fold strengths given to him by Ahriman, to counter act the natural order itself. Eshem has no consistent bodily form and swells the spirit within man. Asmodeus (Aeshma) is the challenging spirit of progression, of self mastery and self-deification through counter-action or antinomian thinking. By Akoman does Eshem strengthen within the Adept.

It must be understood as well that sorcery is essential the working of the mind with the body to achieve material results. The body was considered by some to have demons within it, they live and accelerate the process of aging. As the sorcerer develops the Body of Light and the Body of Shadow (See the Luciferian Edition of the Goetia) a balance factor is then put in place. Austin Osman Spare worked with a formula of Atavistic Resurgence, of when the sorcerer, by various means would reach back to pre-human stages of consciousness hereditary within the blood and the subconscious, to the reptilian aspect of the self. This is the exact mirror of the Body of Shadow, being the primal darkness which holds the bestial and insect like associations; the carnal desire itself. This would be heavily correspondent to Az or Lilith and is symbolic of Puchan-i-Puch which is associated with the Moon.

This hell of hells in the carnal body of man; the lusts and desires of the beast of the field. The Body of Light is the Solar aspect which is herein connected with Lucifer, the knowledge bringer. The Luciferian Angel is also a demon, that of Ahriman who was powerful both in the night and in the day. The Gates of Arezura would thus be explored as a means of self-development. Correspond this with the lore of Zohak teaching visitors magic who visit the mountain in which he was imprisoned and you find similar correspondences – knowledge and will.

Move now unto the practice of entering the Four Hells – focus your Temple (Body) and manifest your ever changing potential.

Arezura

The mount at the gate of hell

Arezura, as presented in “Luciferian Witchcraft” presents the path towards self mastery, using a process of exploring the subconscious mind and awakening the atavistic hungers therein. The model of Arezura is presented here as the Gateway to Hell, the very source of initiation which leads to the mastery of the self. Here paraphrased are several paragraphs concerning Arezura from ancient Zoroastrian writings, presenting the mythology of hell as the place of demons, wherein Druj Nasu and other divs go forth. The Two Hells are a basic tool and ritual exercise from which the beginning initiate would work through, considering it is simplistic yet very effective in approach. For the chaos sorcerer and many a modern witch, long drawn out and tedious rituals are not best used to the means of initiation, rather of costume and special occasions. The most effective form of initiation is the struggle of the self against the elements, or something which causes the self to live on the edge, to grow in mental and often physical strength through the application of the Ahrimanic current. No recital of spell nor grimoire can offer initiation, it is up to the individual his or her self.

The Mouth of Hell is called Arezura, supposedly a part of the Alburz Mountain. Arzur was called a Son of Ahriman, of which Gayomard had killed this demon in ancient times. Arezura is the Gateway named in honor of him. Hell is considered by ancient Zoroastrian texts to be in the middle of the earth, created by Ahriman and the confederate demons after the fall; simply put, they pierced the earth itself. It is then that Ahriman started to shape the earth in his desire and image, always fighting against Ahura Mazda. The Bundahishn writes that demons hold their convocations at the Mouth of Arezura, from the gates of hell do they go forth and gather with each other.

“Angra Mainyu, the evil Spirit who is full of death. He pondered, and he pondered deeply, the demon of the demons, and he thus said, he who was the evil-minded Angra Mainyu, “What! Will the demons be assembled in an assembly on the top of Arezura, they the wicked, evil-minded?” -Vendidad XIX

The Evil Minded are those who are different from the rigid orthodox centralists of the religion, the Evil Minded or Daevas encourage thinking different which allowed the hierarchy of angels to perceive it as “evil”. Hell itself is essentially a place of the dead, where ghosts and shades dwell. Herein is a subtle connection between the lore of the Qlipsoth (shells) and similar perceptions of the resting place of the Adversary.

“Hell, which is northerly, descending, and underneath this earth, even unto the utmost declivity of the sky; and its gate is in the earth, a place of the northern quarter, and is called the Arezur ridge, a mountain which, among its fellow mountains of the name of Arezur that are amid the rugged (kofik) mountains, is said in revelation to have a great fame with the demons, and the rushing together and assembly of the demons in the world are on the summit of that mountain, or as it is called 'the head of Arezur.'” -

Dadestan-i Denig

The Four Hells of Duzhahu

The Tunnels of Angra Mainyu as presented here as the gateway towards immortality of the spirit, non-union with the objective universe and the assumption of self-control under the auspices of Ahriman as the

Adversary. It is here that the initiate will become immersed in the fluid motion of Az, the primal concupiscence which is the motivation, fire which stirs Ahriman. The foundation of Duzhahu is known as “evil existence” and is relating to the state of being in association with one or all of these ‘hells’.

Let the initiate seek Hell and communion with the Ahrimanic spirit by the internal process of alchemy or Black Magick. By the path against all others you will slowly transform the mind and thus the spirit into the essence you desire, however it requires discipline and continual focus. After the ritual exercise your initiation does not stop, it continues even when you sleep.

0. AREZURA

The Mount at the Gates of Hell

Div of the Tunnel:

Vizaresh

The Adept who has utilized the practice of Ahrimanic Yoga is able to the points of the body associated with the aspects of Hell in various shades of the mind. Arezura is the entrance, where all desires are conscious and seeking to flood through like a hurricane wind force around you. Be careful to control these lusts, you may achieve many of them if you are cautious and able to control the mind. Seek Arezura as a desolate mountain top, wherein darkness covers the earth, where the realm of sunlight has no power, where you are alone. Before you is a bestial doorway entering a large black area, a seeming void in time, wherein a great dragons’ mouth allows entrance. You hear the screams of your many desires as souls of the lost, who have also lusted before you in ways and have allowed their thirsts to overpower their minds, being consumed by desire. You should not walk that path, rather enter and indulge with control and moderation, therein is the sweetest ecstasy of life itself.

At the gate of hell sits the demon Vizaresh, who is the embodiment of all you fear. His form continually mutates into different, more perverse variations mocking and encouraging your deepest subconscious fears. Vizaresh binds you with a noose made from the skin of your mother or father, mixed with the spine of those who you have loved, tightening around your throat. You smell the rot and sickness of the spinal fluid and rot as you are dragged into the Mouth of Hell by this powerful Daeva. You enter the pit of darkness with the deafening sound of screams, and then there is torment.

For three nights you are presented with the deepest fears of your childhood. You are shown before you the greatest fears you hold secret now. While meditating, write three to four fears you have, as Vizaresh is showing you. He will also show you desires, write three of your greatest lusts, material, spiritual or whatever it may be.

Study now the desires, imagine yourself indulging in them, you have a choice, to enter the ecstasy and loose yourself, try it, fear it not. Now watch those desires as they are fulfilled become rot and sickness, causing your body and spirit to decay and diminish in madness. Do not indulge beyond your means, never loose yourself in too much comfort; it makes you inherently weak and soulless. Control your lusts and direct them in moderation.

On the third night, focus upon your fears. Seek them further, with your mind approach them and allow them close, enter them, confront them! You will master fear by using instinct to guide you through it. Do this in life, there is the key of mastery. Vizaresh will only let you pass through this tunnel if you may become his master, allowing him to become a sorcerous shade of your mind. Do it not, you will be devoured by him. Learn to master him, he shall guide your dreams and nightmares as you wish, even going forth to haunt others at your command.

I. DUSHMATA (Evil Thought)

ArchDaeva of the Tunnel (Gateway to Dushmata):

Andar

ArchDaeva of Dushmata:

Aka Manah

As you pass through the tunnel of Vizaresh do you enter the tunnel of Andar, who appears as a strong and beautiful figure. He holds a strange sword in his hand, and with the eyes emerge a great blackened flame from his Ajna Chakra area. He then transforms into a black cloaked shade, who great fire of spirit is passed to you as he takes your hand and leads you through a tunnel of those who have wished to act in their life above the herd, but have failed and died the death of Ahura Mazda, the religion of the slave. Andar also whispers to you of your wish, of your desire, that the world around you is as sheep and to allow yourself to go back to their blind ways is insulting to your being. Andar whispers in a serpentine voice that if you go back and fail in this path, your death will be harder to bear as the spirit will die slower than the unawake sheep of the world. You know are gaining the knowledge of good and evil, thus are opening your eyes as a Son of Ahriman, who is the True God of the Mind and Spirit.

Andar hisses that he wishes to show you the Son of Ahriman, the God of the Darkened Mind.

With a rush of electricity through your spirit you open your astral eyes in a great void of modern machinery and the steel of an industrialized world. You look around as those around you are the walking dead, sheep who have never went beyond what the media and public consider to be “truth”, they have accepted the religion of death, that of Ahura Mazda. In the center of this chaos is a blackened sphere, encircled in fire. As you approach this sphere you notice a great Eye, appearing like a serpent and looking coldly at you. You feel its call to your mind and you grow closer and enter the sphere. You feel the rush of adrenalin and aggressive ecstasy as you break the earthly bonds chained upon you since birth, suddenly that very Eye is your Mind itself! You feel the great fire within the Ajna Chakra brow, burning with unnatural life; you have awakened the fire of Ahriman, the very Luciferian flame! What echos in the sphere you listen to carefully;

“It is secret, it is silence. Those who drink of our fountain live; those who pass past this cup are devoured by us.”

Everything you do begins with the Mind.

How powerful you become depends on how you use your mind.

If you think in a positive sense with careful initiatory planning, controlling your emotion you will be more successful than if you “shoot from the hip” and “say what is on your mind” without calculation. Use the Mind to control desires, indulgence and think before you act. Let your imagination strengthen your initiation, it is the key to this hell. Listen to the words of the serpent, you will become the serpent. Listen carefully to the shades of this tunnel, this is the art of necromancy. Let your mind become encircled and embodied with Blackened Fire, you will become as a God.

As you leave DUSHMATA Aka Manah is within you, yet you are not possessed nor controlled. You are the possessor! You enter the tunnel of Andar again, yet as his friend, the tunnel is illuminated as a beautiful valley now, the light is within your mind and no lamp nor outside fire is needed. Moving through this tunnel with Andar you and he are the sources of light which cast darkness and shadow on everything else.

Nothing is absolute. Darkness contains Light.

II. DUSHUKHTA (Evil Word)

ArchDaeva of Dushmata:

Taromati

ArchDaeva of the Tunnel: (Taurvin – Zairich)

Entering the sphere of the second Hell, Dushukhta, you awaken in a place filled with darkness. All that emerges from this place of ghosts and spirits is caused by your own voice. Here is the place of voices, wherein the serpent whispers of your strengths and weaknesses. Now you are able to shape and command your Will itself, using language to intone the desires of which you shall see another day. As Ahriman is the God of this World you may know that how you interact with the world around you will place you either in the material “current” of the Adversary, or outside of it. This is the power within the physical world as interaction, approach and design. Know what you wish to achieve, think about how you can word it appropriately and then seek to achieve it.

Many who practice the art of Luciferian Sorcery have come to understand that they cannot achieve anything beyond their possibility, you must be able to by reason and means of design, choose the path of your becoming. If you wish to be a business manager, take some classes and know the language (i.e rhetoric) of which those in that “class” speak, thus by word you are becoming “like” them. Never seek to speak more than you need to. Have a clear point, speak it plainly and watch it manifest accordingly.

Taromati is the demoness of heresy, who inspires antinomian and individual separation from the natural order. She is the desire at the first Chakra at the base of the spine, she inspires freedom and disobedience against the current religion of the right hand path. Taromati hints to the spirit within to resist the herd

mentality, to undermine it by often seeming to be a part of it to rather absorb the energy of those around you, thus being as Ahriman and Az itself, the Spiritual Predator.

As you understand that your voice is the silk that shall terrorize or seduce others to your cause, know that Taurvin and Zairich (Archdaevas of fever and thirst) will guide you by passion and hunger for consciousness, becoming and devouring to transform into a vessel of Ahriman.

III. DUSHVARSHTA (Evil Deed)

ArchDaeva of Dushvarshta: Savar

ArchDaeva of the Tunnel: Aeshma

Through the devs of fever (heat, overcoming and the strength to will) and thirst (hunger of spiritual power, continued existence) does the knowledge of the beast lead to the knowledge of the angelick self or Holy Guardian Angel. Here you have awakened in the Third Hell of Dushvarshta, which is Evil Deed.

Mind and Word has now laid path for Deed and action. When thinking clearly with purpose and focus, the words may articulate the design which leads to the action to which it shall be done. Deed may be reacted upon, what many call “Karma”, as some so-called “mystical” experience. Mysticism is devoured here and tossed aside. You are aware that action leads to reaction, karma is merely a reactionary concept which allows reason to propose the path of return. If you cheat others in a business deal, you will have negative consequences down the road, as those who know will tell and those who hear will believe. Proof of transaction will lead to acceptance and you will not have many partners for future deals. You would call this bad luck but rather it is a bad choice which lead you there. A Satanist (Ahrimanist to be more defined) understands one must act with fairness and strength, do not mislead others and to by the design of the Four Hells manifest their foundation of the Temple of Ahriman and Az (Jeh).

Meditate here on the spirit of rebellion, how you may apply this antinomian spirit to improve your life, to strengthen you consciousness and to increase your individual power. Savar brings discontent of the mind and body, Aeshma provides the spirit to act and manifest your deeds. Choose well, do not kill, do not steal and do not go beyond the laws of society. Work within them, allow your sorcery to move through them.

IV. ANAGHRA TEMAH (Endless Darkness)

Adversary: Ahriman – Az (Jeh)

ArchDaeva to the Tunnel of Dushmata : Duzhahu: Naonghaithya

You now awaken in the Fourth Hell, Dushmata, the endless darkness. Here is the vessel of your Mind-Body-Spirit, dedicated and consecrated as a Temple of the Adversary. Take time to rest and grow strong in this darkness, it is the matter of which you will create the world around you. Here in Dushmata, you can

understand this state of being is the knowledge of the serpent, that you can influence most areas of your life through the application of sorcery in both a spiritual and physical sense. Using Ahrimanic Yoga will indeed train the mind and body to use these masks of deific power to your own benefit, thus making you a single mirror into the abyss itself. Move up from endless darkness do you enter the coils of Naonghaithya, the spirit of discontent. Use this Archdaeva to inspire you to connect all the tunnels in a process of initiation.

You may wish to grow stronger by some extended walk or trek causing the self to adapt and overcome its surroundings. You may use this initiatory process to inspire a career oriented path. The possibilities are endless in this spectrum, limited only by imagination. Discipline must play a foundation in the methodology of building the self during such workings. As you will notice with Liber HVHI, initiation occurs continually, both waking and dreaming, in all senses of your life, work and play, rest and leisure activities as well. Seek to always test yourself to discover your strengths and gaps in knowledge.

A recommended method to move through these areas is to establish small goal oriented workings in different sections of this grimoire. Try working through the “Possession Ritual” for a period of one week, usually by the dark moon to direct counteraction against the perceived laws of “nature”, reshaping “nature” to your alignment of thinking. The Possession ritual becomes later on not about blasphemy rather simply about antinomianism or separation from the natural order of society and religious structure itself. Thus Christian concepts become useless and mostly purged from the psyche depending on the individual, allowing a clear guilt-free scope of initiation into the forbidden currents.

Another method of initiation is to study the Ahrimanic/Daeva-yasna/Yatukih section of this book to build a foundation with no Christian ties, by later approaching the Qliploth you will have a greater understanding (by experience) or *initiation* into the Qliplothic spheres. You may later go so far as to connect the similarities and cultural ties between Hebraic Cabalism (the forbidden type) with ancient Persian manifestations of the Adversary and the daevas. Once again, refer to “Diabolus” in “Luciferian Witchcraft” for the parallel references of the underlying atavistic traits of the Adversary.

The new type of grimoire is not “structure bound” as it is “content bound”, the difference being that content invokes and is brought about by focus and inspiration, structure is bound by timing and meticulous motions which may be useful to those still adopting systems of which the Catholic church has instilled for years. Use the “Possession Ritual” to inspire and detach ultimately from rigid structure, use the flavor of chaos to allow your individual adaptation of the rites contained herein to manifest and become “living” through self-awareness. One does not change ideas nor replace discipline with laziness, rather using individual inspiration to act as an instinctual *guide* to the path. One may further utilize the “Ritual of Druj Nasu” as a rite of entry into the initiatory current of the Black Order of the Dragon.

Self – Initiation and practical application of Sorcery

Body

1. Know your goal which affects your physical life foremost.

-I wish to get in shape and improve the energy level within a period of two months.

2. Know the initiatory goal of what will affect your initiatory process.

- By getting in shape I can perform yoga in a more proficient way. This will result in a more meaningful process to align my mind in a meditative state.

Measurable progress:

-After the first few times of exercise, establish a harrowing goal to achieve in the 2 months. This may involve weight lifting, running, sit ups or any similar activity.

Keep a journal on your activity.

Learn a Yatukih nirang from Yatuk Dinoih or this grimoire. Perform Staota or mantra while conducting exercise.

3. Daeva-yasna workings:

What Daeva or deific energy will I use to ritually focus to achieve this goal?

- Naunghaithya as this is a demon of discontent, I will work with this dev for the period of one month, noting the elements of my self which I cannot find acceptable. I may created a sigil of Naunghaithya from Persian cruciform or some manner of the Vedic similarities. Perform an invocation of this dev nightly, focusing on the aspects of discontent and the desire to become something more than you are now. Then using Aeshma in a ritualistic way to inspire the determination to continually push myself to achieve this physical goal. Aeshma is the dev of the spirit of fury, of violence or the desire and energy to push towards a goal, whatever it may be.

Mind

1. Know your goal which affects your physical life foremost.

-I wish to develop management skills to have effective communication with others, allowing me to advance in my job.

2. Know the initiatory goal of what will affect your initiatory process.

- By learning some management skills centering on productive delegation, planning and executing and personality conflict management I will be able to focus on my goal of learning to utilize sorcery to persuade others to do my will in my day to day life.

3. Daeva-yasna workings:

What Daeva or deific energy will I use to ritually focus to achieve this goal?

- I will work with Mitokht and Akoman who will be invoked to allow for focused and discipline oriented thought. Mitokht will be used in terms of using language to allow others to understand the world I wish to manifest, then by words and communication do I learn further methods of psychology to expand my consciousness. Mitokht may be visualized daily for a period of time. I would then begin working with Akoman during a stage of thinking clearly and in a goal oriented manner daily, watching how I say things

to others before I say them. This may be used at home, with family to avoid disagreements or to show someone I care about them more. Akoman may be used in the means of Ahrimanic Yoga as well, representing the Ajna Chakra in the brow.

Using the Four Hells in this model of practice

At different stages of initiation, you will balance and implement methods of sorcery to varying degrees. The path of the Luciferian flame will illuminate in your own unique way, further feeding the path itself. Look for the Four Hells in different progressive ways, learn to approach them differently over periods of time, this will keep it fresh and challenging.

1. **Dushmata** can be used in divination, utilizing Akoman as the basis of the deific energy within the mind. You will meditate upon the point that you are alone in the world, no matter the temporary comfort of a lot of friends or family. All that you achieve is by your own applied skills. A deeper religious experience based on your subjective experience is found in this way, cultivated and used in Dushmata. You cannot relate the Yatuk Dinoih as a religious way as do Christians, as it is your own individual experience. Initiatory knowledge is one thing, religious is personal and should not be fully divulged.
2. **Dushukhta** can be used in the use of language and word as sorcerous art. You can achieve interesting things when you use the deific energies associated with Dushukhta as the hell of verbal and written manifestation. Use Staota to achieve control and relaxation during stressful times, to gauge your need during that moment, to achieve control when need be. Use Staota to raise yourself to a focused intensity when you are in a stressful situation and may be in a self-defense mode, practice and learn to tap that source of inspiration.
3. **Dushvarshta** can be used before an action, something at work or in your life. A new job, moving, going on vacation. Fixing your car, roof, dog house, mother in laws, joining the military, etc. This hell, when utilized with any of the others will prove explosive in your initiatory focus.
4. **Anaghra Temah** is the state of repose and focus, often a self-imposed isolation to seek the understanding of your current state. Learn to use this to focus those essential parts of consciousness defined in the use of the other hells.

Druj – Cithra

The Seed of Druj

The Adept who seeks Ahriman and Jeh from a spiritual perspective may utilize the following words from the Bundahishn to form their own system or method of sorcery, that by this path they may seek to become like Ahriman by this model. The current of the Adversary will become strong through these self-created methods, using instinct and desire to form methods which are beneficial to the sorcerer.

The seed of Druj is the very essence of darkness, the motion of chaos and the order created by magick and sorcery. This type of power can be found in all aspects of life, strengthened and seized by the Adept who is to become a vessel of Ahriman. This does not mean that the Adept should seek the spirit world but rather use the spirit and astral plane to control his/her subjective world around him, in this life now. If you wish to rise in business and earn a decent amount of money, learn how to speak well to your superiors, if you wish to find a companion, learn how to be giving yet expect fairness. All you may apply from your development as a Yatus will indeed prove beneficial in the physical world around you.

The term Druj refers to the Lie, but also to the Serpent. As we have found, the snake is indeed a powerful embodiment of Ahriman and is a prominent talisman if you will, of wisdom. Druj also is considered in some Avestan texts to refer to the woman of Ahriman, female demons that tempt Zarathustra, the writer of some of the Gathas which form the Avestan works.

To paraphrase with commentary on possible initiatory views from the Bundahishn regarding the interplay of the Demonic Feminine and the Masculine aspects of the Adversary-

“On the rush of the destroyer at the creatures it is said, in revelation, that the evil spirit, when he saw the impotence of himself and the confederate (ham-dast) demons, owing to the righteous man, became confounded, and seemed in confusion three thousand years. During that confusion the arch-fiends of the demons severally shouted thus: 'Rise up, thou father of us! for we will cause a conflict in the world, the distress and injury from which will become those of Ohrmazd and the archangels.'”-The Bundahishn Translated by E. W. West

Ahriman had fallen into a deep sleep, resting in the hell he created. This was a time of relative stasis for the Adversary, who found comfort in the abyss. Many daevas had tried to awaken him with no response, as Ahriman sought to understand his own essence and being. Needing to rekindle the fire within, he slept and dreamt in darkness. He would hear none of them.

“Severally they twice recounted their own evil deeds, and it pleased him not; and that wicked evil spirit, through fear of the righteous man, was not able to lift up his head until the wicked Jeh came, at the completion of the three thousand years. And she shouted to the evil spirit thus: 'Rise up, thou father of us! for I will cause that conflict in the world wherefrom the distress and injury of Ohrmazd and the archangels will arise,' And she twice recounted severally her own evil deeds, and it pleased him not; and that wicked evil spirit rose not from that confusion, through fear of the righteous man.”-The Bundahishn Translated by E. W. West

Jeh is Az, the primal concupiscence, the Lilith of Hebraic legends, the very mother of demons. If one compares Cabala lore then Samael (Ahriman) and Lilith (Jeh) were born as one, both of flame. Their unity was lost during the fall and here found again. They were both separate, yet similar in their essence. Jeh came to Ahriman and started to whisper to Ahriman, which had not yet stirred him as he had slept for three thousand years.

“And, again, the wicked Jeh shouted thus: 'Rise up, thou father of us! for in that conflict I will shed thus much vexation on the righteous man and the laboring ox that, through my deeds, life will not be wanted, and I will destroy their living souls (nismo); I will vex the water, I will vex the plants, I will vex the fire of Ohrmazd, I will make the whole creation of Ohrmazd vexed.' She so recounted those evil deeds a second time, that the evil spirit was delighted and started up from that confusion; and he kissed Jeh upon the head, and the pollution which they call menstruation became apparent in Jeh. ”-The Bundahishn Translated by E. W. West

Jeh here displays what she will do to bring the Black Flame to humanity, to stir again their spirits, to corrupt and devour those whom she wishes to. Ahriman then rose from his slumber who was now inspired by Jeh, who awoke his imagination again. He rewarded his muse with a kiss, which caused menstruation in all women. This blood was creative magically and empowered her spells and the children of the earth who would use such of woman's nature.

"He shouted to Jeh thus: 'What is thy wish? so that I may give it thee.' And Jeh shouted to the evil spirit thus: 'A man is the wish, so give it to me. The form of the evil spirit was a log-like lizard's (vazak) body, and he appeared a young man of fifteen years to Jeh, and that brought the thoughts of Jeh to him.'" -**The Bundahishn Translated by E. W. West**

Jeh had now sought copulation, to be her gift for awakening Ahriman. The great fallen Seraph is a master of transformation, of changing forms. It was now that Ahriman had taken the form of a youth, so he then copulated with Jeh until she was satisfied. Through their union, the offspring in Hebraic lore, Cain, the first Satanist and Murderer was brought into flesh. This may be considered symbolic of the imagination and predatory nature of the Sons and Daughters of the Adversary.

"Afterwards, the evil spirit, with the confederate demons, went towards the luminaries, and he saw the sky; and he led them up, fraught with malicious intentions. 11. He stood upon one-third of the inside of the sky, and he sprang, like a snake, out of the sky down to the earth. " -**The Bundahishn Translated by E. W. West**

Ahriman took the form of a serpent, and went to the earth itself. Ahriman brought adversity, challenge and struggle to the planet. He promoted strength, overcoming obstacles and intelligence. Cunning is the quality of the serpent, to master and overcome your challenges, to use sorcery to affect the living world around you to move towards your goals. Learn from these tales, as they are written by the enemy of the Adversary, they do benefit to him who may see the Light from the Darkness.

"And, afterwards, he (the evil spirit) came to fire, and he mingled smoke and darkness with it. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. 26. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it. " -**The Bundahishn Translated by E. W. West**

Ahriman had found the sacred fire, by forming smoke with it created the fire of isolate intelligence, the Ahrimanic essence of Druj, found in all demons and those who stand against the sickness of Ahura Mazda. Ahriman made strong the image of fire and smoke, that those who seek this spirit find symbolic wisdom in it, the imagination to visualize their own future as they see it and the power to manifest it in every aspect of their waking and dreaming life. The fallen angels fought against the spirit of Stasis and were drawn, thus balance in the world remains.

There is no beauty without the spirit of decay to change it, there is no permanent comfort for the overweight and lazy human who relies on modern technology without exercise, and there is no growth without struggle. How can one appreciate beauty if that is all he sees everyday? How can one know power when he has not tasted struggle and the disgust of servitude?

Seek knowledge in what people fear, there you will find power.

The Woman of Whoredom –Dark primal instinct and demonic spirits

In Hebrew folklore, interestingly enough, Lilith (Az or Jeh) appears as a fierce Witch Queen, the mother of the cunning craft along with Cain. The connections between Vadak and Zohak are also equal in considerations with Cain and Lilith as well.

*"The queen of demons is **Lilith**, pictured with wings and long flowing hair, and called the "mother of Ahriman" When Adam, doing penance for his sin, separated from Eve for 130 years, he, by impure desire, caused the earth to be filled with demons, or shedim, lilin, and evil spirits" and according to Pseudo-Sirach ("Alphabetum Siracidis," ed. Steinschneider, p. 23) it was Lilith, as Adam's concubine, who bore them"-*
The Jewish Encyclopedia, Emil G. Hirsch, Richard Gottheil, Kaufmann Kohler, Isaac Broydé

As Vadak is the mother of Zohak, she was made powerful by her union with Ahriman and ultimately Az/Jeh. The fiery spirit of Az is inherent in all Adepts of the Luciferian path, she is the inspiration which guides the instinct, the fire which illuminates the darkness. Ingrained in her very being is also her role as Queen of the Night, she is the phantasmic geists and shadows found in isolate and abandoned ruins, the darkness of which all bestial forms arise. The essence of the Adversary as any name she is called is equally as powerful as Ahriman, she is for certain one half of the Adversary, the two intertwined, the serpent of blood and the dragon of darkness.

The Scarlet Woman (interestingly enough, Lilith is known as Baphomet in the Sinister tradition) is simply an avatar of the power of birth, life, death, sex, love and power. No matter what name she is called, Lilith, Az, Jeh, Babalon, Mehetabel, Abeko, Ita, Abito, Batna, Eilo, Amizo, Kali, Kea, Izorpo, Odam, Kokos, Patrota, Satrina, Talto, Podo, Abyzu, Ardad Lili, Avitu, Lamassu, Kema, Zefonith, Zahriel, Raphi, Gallu, Gelou, Bituah or whatever name she is called by, she is both angelic and demonic.

She is the essence of the Qlippoth, with her mate Samael, the Beast. In the union of both is Cain created (the Adept) and does his Will manifest on earth. The role of the Scarlet Woman is a difficult and dangerous path for a witch to walk, yet equally rewarding. It acts as a channel for the demonic realms to manifest, not only in Her but also the partner. Whoever takes the role of Scarlet Woman and Babalon must be knowledgeable in the arts of Luciferian Witchcraft, the Solar and Lunar sorceries and communion with the Holy Guardian Angel, known also as the Luciferian Angel.

The demonic instinct of primal woman is the muse which stirred the spirit of Cain, it is the driving force within the mind, and that which allows the serpent to coil within our brains. Here is the fire within the soul, the Luciferian Angel and the Draconian Spirit of Lilith-Az. We see further in Jewish folklore the demoness Agrat Bat Mahlat (meaning "Daughter of the Dancer") who is a kind of Lilin or Succubi who roams at night with myriads of demons and other nocturnal beasts. One may find the vampiric Alukah, which means "horse leech" has two off spring or succubi who cry "give give" in the night, whom also devours flesh. The Hebraic spirit Keteb is the demon of the noon tide sun, a destroyer at midday. Keteb in this form would be of the class of demons, 'tiharire' which are midday spirits. The Jewish encyclopedia describes the form of Keteb as-

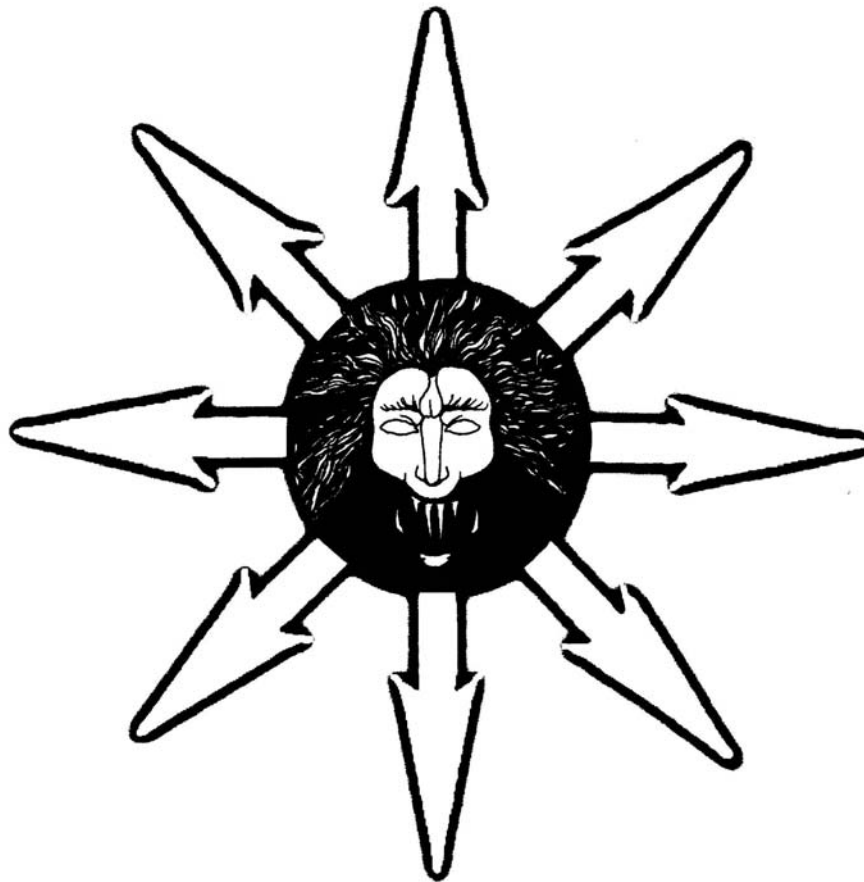
“Then the demon Keteb Meriri reigns from ten in the forenoon to three in the afternoon. He has the head of a calf, with one revolving horn in the middle, and an eye on the breast, and his whole body is covered with scales and hair and eyes; and whosoever sees him, man or beast, falls down and expires (Pes. 3b; Lam. R. i. 3; Midr. Teh. to Ps. xci. 3; Num. R. xii.).” - **The Jewish Encyclopedia, Emil G. Hirsch, Richard Gottheil, Kaufmann Kohler, Isaac Broydé**

The use of sorcery and witchcraft has always been viewed as a Satanic act, as the practitioner calls, controls and sends forth his or her desires with specific spirits or Daemonic servitors.

“The magicians in Egypt made use of demons to perform their miracles, as all witchcraft is the work of demons (Sanh. 67b; ‘Er. 18b; Ex. R. ix.)” - **The Jewish Encyclopedia, Emil G. Hirsch, Richard Gottheil, Kaufmann Kohler, Isaac Broydé**

Thus we see the Satanic Pact of non-union. As the Zoroastrians perceived, those who work with the devs or demons become like the druj/demons. The witch who summons and controls such forces within and outside of his or her being is becoming like Ahriman or Lilith – Az themselves, a manifestation of Cain.

The Pairikas – Daughters of Ahriman



Pairikas are a type of faerie created by Ahriman to seduce mankind to the Left Hand Path. They are able to take the form of shooting stars and fly across the sky. The Pairikas are witches who are both beautiful and

powerful in their abilities to seduce, for this they are as the Lilitu or the Succubi. It is written that they come upon mankind, fire, and other things of the earth. They are averse inspiration; they call for mankind to seek love and desires of the flesh as well as the spirit. Let the Pairikas join you by dream and by flesh, they may manifest initially in the partners you choose by fascination. They will remain within your dreams off and on, emerging from the darkness of the atavistic depths, it is there through lust that their seed is planted.

The Witch Mother Vadak

The Witch Mother Vadak is the patron druj of lust and perversion embodied on earth. She is a transformed daughter of Az/Jeh, not initially a Pairikas but later transformed into a demoness of perversion. She may be focused upon as a means of beginning in the Adept, an invisible guide of instinct, a focus point of inner awakening or initiation.

Three Pairikas or Witch Queens are:

Duzhyairya

She is known also as Dunshiyar, a demoness of drought and thirst. One may attribute the vampiric shade to Duzhyairya, as she brings one to thirst but also thirsts herself. Drink from her veins in invocation, yet also let her drink of you. The seed of Akoman will take form by this desire. Once a sorcerer has worked with the shade of Duzhyairya he or she will then have an instinctual connection with this succubi, who is then attune to your desires and lusts. You may likewise summon and control Duzhyairya to go forth to a chosen spell recipient to either control them via obsession (by dream) or to seek a type of relationship (initiatory or otherwise) with them.

Khnanthaiti

A succubi who is most beautiful and once she seduces, she does not withdraw. Khnanthaiti is by form anything she needs to be, slowly whispering of secret desires and longings by the sleep of the recipient, until the individual becomes obsessed by her and seeks her everywhere, then is he or she led to the path of Paitisha, where then Akoman is illuminated within.

Mush

A demoness who is also a seductress, but also a slow drainer of life force, a vampire by all accounts. Use her carefully and do not fall pray to the dangers of obsession from these Lilitu.

Creation of Pairika

The sorcerer may create a binding sigil which holds attributes of the Pairikas he or she wishes to summon. Ritual workings with the fluids from sexual rites may be used also, as Pairikas are seducers and related to desire.

Pairikas are summon by the Averse spells which in correct for banish them. These are old Zoroastrian prayers backwards which invoke these Lilitu.

The Summoning of Pairikas

Ahunwar – Ahriman

“The Will of Ahriman is the law of opposition.

The gifts of Azhi-Dabaka to the deeds done in this world for Angra Mainyu

He who strengthens the self makes Ahriman King.

Gnik Aruha roop seveiler adzma dlrow sdeed onam-uhov stfig ssnesuoethgir wal drol llim.

Meratsav tadad oybugird miy

A iaruha acmerhtabsx

Iadzam hsuehgna mananahtoayhs

Ohgnanam adzad hsyehgnav

Acah tictahsa hsutar abta

Oyriav uba ahtay”

I invoke thee by my own uncreation of the oppressors of the Ahrimanic Spirit – Arus ivdra, let your light devour you, by shadow are you unmade! Tatavrnah, let the Pairikas consume your essence!

Arise Pairikas, my lust, my desire, daughters of Ahriman and Az-Jeh, encircle me, manifest here before this circle.

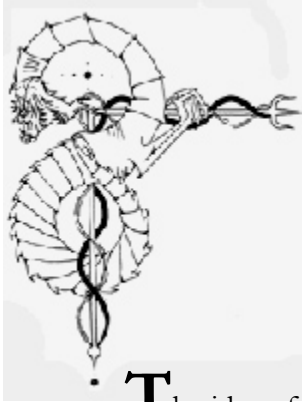
Lilzumnaka, Lilzumnaka, Pairikas (name of Pairika)

Let my will be done!

DRUJO DEMÂNA

THE INFERNAL NAMES OF ARZUR

The Daevas from the Avestan period to the Pahlavi period.



The idea of an anthropomorphic “evil” as an Adversary first developed as an abstract concept without a “name” or “face” associated with it. Some traditionalist Zoroastrians suggest that Angra Mainyu, the adversary was indeed an embodied spiritual force while some modernists suggest Angra Mainyu was an idea rather than figure. Depending on your own subjective view of Angra Mainyu, the Spirit of Darkness is worked with on numerous levels and manifestations upon the path. Realize the spirit within you, the common to intricate traits which connect and how you may manifest Angra Mainyu through your own individual spirit or mind.

It may be considered also that Dualism found its beginnings in the later Avestan period, as Ohura Mazda and Angra Mainyu were considered by some Greek philosophers and historians as an anthropomorphic yet spiritual embodiment of the averse principle of the left hand path. Arimanius was considered both “darkness” and “Hades” thus it was written that sacrifices were made to Arimanius such as wolf blood which was offered to chthonic places where the sun did not shine, while the more accepted beneficial offerings were made to Ohura Mazda.

The Druj, which means “The Lie” relates to the collected concept of darkness and “evil” in the Gathas while soon manifesting as individual spirits which were counter-created by Angra Mainyu. It is amusing that many modern Zoroastrians can expel that Ahriman was a “non-being” as he could create nothing, yet written by the same adherents to the Zoroastrian spiritual faith wrote that Angra Mainyu “counter created” thus gave the gift of the Black Flame to the ArchDaevas and Azi Dahaka to oppose the faith of union.

Use the Drujo Demâna as truly a book of dead names; they are as atavisms, sleeping spirits waiting to awaken in the flesh of the Adept, through his/her thoughts, words, speech and deeds. Never bow before any daevas or gods, or else you disrespect the very foundation of which they were created. They are of the Adversary, the Sama Nairyô-sangha as being the gift to mankind through originally Zohak. Create your private temple and work with many but always with focus. Awaken again the ancient cult of Ahriman, the Daeva-yasna and change your world accordingly.



ABOVE: THE MIRROR OF AHRIMAN – THE EYES OF CHISHMAK AND ARASHK.

GATHIC PERIOD

1000 B.C.

Angra Mainyu

Aka Manah

Druj

AVESTAN PERIOD

800 B.C. - A.D. 200

Angra Mainyu

Aka Manah

Druj

Aeshma

ArchDaevas-

Indra

Saurva

Taromati

Taurvi and Zairicha

Naonghaithya

Astovidhotu

Spenjaghri

Vayu

Apaosha

Vizaresha

Kunda

Druj

Aeshma

Bushyansta

Azi

Buiti

PAHLAVI PERIOD

300 A.D. – 900 A.D.

Ahriman

Akoman

Indar (occurring as Andar)

Sovar

Taromat

Naonghas

Tairev

Zairich

Astovidad

Vizarsh

Eshm

Aposh

Jeh

Daevas – The Children of Rebellion

Aka Manah/Akoman/Akemmano – the Evil Mind, enemy of the Archangel Vohu Manah, the first created ArchDaeva along with Mitokht, who is falsehood. Akoman plays a significant role in the initiatory process of the practitioner of Yatud-Dinoih, as being that Akoman is the spirit which by the thirst for continued existence in time the spirit isolates the consciousness and essentially recreates the individual as a manifestation of Ahriman. In the Book Three of Denkard Akoman is said to be the cause of illness, evil odors, mortification, mortality, putrefaction, the result of which is therefore wickedness being the results of sin, this is an excellent example of “Hesham”, the very result of the path.

Druj – the lie (change), collective enemy of Asha called “The Truth”.

Taromaiti/ Tauru /Taromat (Heresy) – enemy of Armaiti. Demoness who stirs the spirit to rebellion and thus heresy against Ahura Mazda and the religion of the Right Hand Path. Taromat also represents the demon which utilizes speech to obtain goals, using words to inspire and fill with a desire to see manifest on earth.

Apaosha – The enemy of Tishtrya (angel of rain), the demon of drought or thirst. Appeared in the Khorda Avesta in the shape of a large dark horse, black mane, ears and tail and “stamped with terror”. The Daeva Apaosha is a powerful spirit created by Ahriman. Apaosha was considered more powerful than the Angel Tishtrya, sending him fleeing after battling for three days and three nights. Spenjaghri is the associate of Apaosha, who battles the angel of lightening who is Vazishta in the Avesta. Apaosha represents unbridled thirst and a desire of power, Trishtyra the angelic enemy, represents bounties given by Ahura Mazda and not from the self, thus may be considered a non-initiatory boon gained by supplication or weakness.

Spenjaghri/ Spozgar – The companion of Apaosha, who battles against the angel of lightening, Vazishta. Spenjaghri would in such a case represent the violent storm which brings some kind of environment change or effect, being a hurricane, cold winds to drought supporting circumstances.

Vadak – The Mother of Zohak in Myth, committed adultery on her husband with Ahriman, to beget Zohak. Known also as Aud, Uda and Udai (Audak).

Vayu – Daeva mentioned in “The Aogemadaeca”, not the Angel Vayu but the Daeva with the same name. Vayu is a force which is as powerful as Astwihad, it says none may survive against Vayu. The Venidad mentions that Vayu is the demon who is counterpart to the Good Vai or Vayu, as it is the genius of destiny. Astwihad bounds the life while Vayu often carries it off.

Driwi – a demon mentioned in the Khorda Avesta, the Hordad Yasht as one of the myriad of devs whom one summons against. This spirit is attributed to Malice and therefore a shadow created by Aeshma.

Azi – Serpent, compare Azhi which was created by Ahriman, an often assumed form of the Daevas. Ahriman took the form of a snake when he first fought against the stasis of Ahura Mazda. The serpent was later a symbol of Ahriman, in later cultures, the snake represents wisdom and knowledge, esoteric and otherwise.

Vyambura – Considered a type of Daeva in Warharan Yasht of the Khorda Avesta. These devs “bend their backs” and limbs while smiting against the children of Ahura Mazda.

Vadhaghna – Zohak or Azhi Dahaka, the son of Vadak, a whore – demoness who was the bride of an Arabian or Scythian king, Ahriman had took the form of a man and impregnated her to create a son of flesh.

Srobar – called “The Serpent Srobar in violence” by the Denkard.

Saeni – a demon mentioned in the Khorda Avesta, the Hordad Yasht as one of the myriad of devs whom one summons against. This dev is connected with Druj Nasu and other daevas.

Bûiti Buji/ But– known also as Buiti/But, the idol of Buddhism.

Buidhi – considered the offspring of Buiti, results of the discipline.

Daiwi – a demon mentioned in the Khorda Avesta, the Hordad Yasht as one of the myriad of devs whom one summons against. This dev is associated with lying and therefore the word Druj holds connection, meaning lie and serpent.

Kasvi – A daeva of the spite, representing revenge and counter action against another. A dev which may be used in summoning or a fetish evoked to devour a target by spirit, mind and dream.

Saham – Terror.

Akatasha – The demon of corruption, who tempts with power. Those who listen to this instinctual desires must have the discipline to balance corruption (becoming against the Right Hand Path) with desire, to use such as a method of inspiration to drive the self in further avenues of initiation. This is the demon who corrupts and initiates man and woman, through the spark of the Black Flame. Be careful with Akatash, all daevas will corrupt by the desire of pleasure, yet the Adept must be strong to balance and have discipline to remain strong in the center of the storm itself.

Indra/Andar – arch-demon who is said to pervert from virtue (defined as ignorance, non-initiation which is essentially Christian or monotheistic) and leads others to despise all mind numbing religions.

Naunghaithya/Naikiyas/Nizisht – One of the Six Archdaevas, one who produces discontent among all spirits, thus is an antinomian spirit of progression and strength by struggle and disorder.

Sauru/Savar/Saurva – Leader of Daevas, The Greater Bundahishn attributed Savar to evil authority, unlawfulness and the production of want. Savar is thus related to the later medieval manifestation of Belial. Saurva is one of the Seven Archdaevas.

Aeshma/Aeshma khruidru – The fiend of the Murderous Spear. Wrath, enemy of Sraosha. Aeshma controls the seven powers which allow the dev to manifest darkness upon the earth, collectively combating the Seven Angels of Ohrmazd. Considered both an abstract demon, a form of the energy of Ahriman in the name Hesham, as well as a demon created by Ahriman which killed many ancient Persian holy men. It is said to borrow some of its strength from drunkenness.

Khru/Khruighni – Considered in the Venidad, translated by James Darmesteter from the Joseph Peterson edition to be an epithet of Aeshma, meaning “wound” and “The wounding one”.

Zairika/Zairich/Zairi - one of the six Archdaevas, one who makes poisons. This spirit may be attributed to harmful plants or merely the microbes which both are considered beneficial and harmful to humanity.

Aghashi/Aighash/Ghashi/Hashi - a demon mentioned in the Khorda Avesta, the Hordad Yasht as one of the myriad of devs whom one summons against. Aghashi may be drawn in association with Heshem, or the result of the energy of the Yatukih path. Aghashi is considered by name a powerful druj under Nasu (the fly dev).

Tusush – Called the First Created Opposition by Angra Mainyu in the “Afrin of Dahman”. Relates to the Shadow or instinct of darkness found in the mind of mankind. Considered a spiritual force similar to Mitokht and Akoman.

Paitisha/Paityâra –Called the energy or manifestation of Ahriman and the Left Hand Path, opposition and counter-workings, Adversity. A personification of the Ahrimanic current of the Daevayasna.

Zaurva –The Daeva of Old Age, maturity and the physical decay of the living body. A Daeva presenting that the Spirit of the Daeva is immortal, the flesh is not. The flesh of the body is a tool, yet do not grow too attached to it. Prepare the spirit in the Blackened Fire of the Seven ArchDaevas and Ahriman, awaken the spirit as Daeva.

Azhi Dahaka– The son of Angra Mainyu/Ahriman by initiation into the current of the Adversary. Zohak was first taught sorcery by Ahriman, later making a pact to allow the Adversary to teach him the arts which would allow him power and immortality. Zohak later allowed Ahriman to kiss his shoulders and from it sprang two venomous black serpents shaped as horns to rise from his shoulders. They nourished themselves on human brains, which allowed Zohak to be a power on both earth and the underworld itself. Zohak opened gateways for druj and other daevas to manifest upon the earth, balancing the earth from the corrupt ancient kings which used the idea of “God” to lead others with tyranny. Azhi Dahaka as the ‘Storm Fiend’ has six eyes, three heads and three pairs of fangs.

Azhi Dahaka is said to be filled with serpents, scorpions, toads and other insects and reptiles, which saved him from being dismembered as such Ahrimanic servitors would overwhelm the earth if he bled too much.

Ithyejah – A dev mentioned in “Ulema-I Islam” in reference to one of the Seven Demons bound in the celestial sphere, while the Hordad Yasht merely mentions this dev without reference of meaning. The Seven Devs created by Ahriman and bound in the celestial sphere are Hesham, Nâangish, Zirach, Tarich, Tarmad, Sij and Niz. Joseph Peterson in commentary and notes makes reference to Sij and Niz being one demon as Ithyejah. The archdaevas are named and corresponded as Aeshma, Nâonghaithya, Zairicha, Taromaiti, Ithyejah and Tauru. Aeshma/Hesham is the power which encircles the other devs and creates essentially the Seven Headed Dragon, or power of the mastery of the earth.

Pairika Knathaiti – A daughter of Jeh and Ahriman, a manifestation of idolatry.

Pairika Mush – A female druj of Ahriman.

Pairika Duzhyairya – A female druj of Ahriman.

Kashvish – A demon evoked to cause revenge against an enemy.

Anzaki – Druj of non-procreation (Masturbation or sex without intention of procreation). The spilling of seed creates Daevas and such servitors.

Spazga/Spazg/ Safle – The demon of slander, of leveraging speech and the context of language to change the course of the world around you, not exclusive to mere slander.

Mitokht/Mithaokhta - The Daeva created first along with Akoman. This is the daeva of falsehood or the Lie, representing change and mutation.

Arast – The demon of falsehood or the lie, leveraging your surroundings by using sorcery to cause change, symbolic of the serpent which is an eternal sign of wisdom or divine energy.

Arashk/Areshko/Aresh - A demon of malice or the desire to become, viewing your desire and seeking to obtain it. Equally a daeva of the Evil Eye. Said to be the author of the Zurvanite myth to combat the religion of Ahura Mazda.

Bushasp or Bushyansta - Night demoness, seductress often a child of Lilith in Hebraic legend and myth. Bushyasp is also called in the “Afrin of Dahman” the Long handed, the fiend of decay and sloth.

Uda (chattering while eating), alternate name of the demoness Vadak.

Zarman – A dev of weakness from struggle, in exhaustion can the essence be revealed and that point be found a new essence of strength.

Oshtohad– A dev which causes the struggle of the body against the element of winter, when cold winds and harsh conditions allow the stronger to survive and threaten the weak.

Varun – A dev of lust and sexual perversion.

Sej/Sij – Druj of Decay, as well as destruction and annihilation.

Az– Occuring as the demon of greed, in the Bundahishin not a female gendered demon per se, later Az is associated with the Manichaean Demoness Az. Called also a dev of Avarice.

Niyaz – A demon causing distress, representing personal change and strife which creates the situations where the individual will rise to the occasion and become or become a victim of the powers of devouring darkness.

Nas/Nasu/Druj Nasu/Druj i Nasush – A powerful demoness who is the embodiment of corruption of flesh, dead matter and defilement. Druj Nasu takes the form of a fly who rushes screaming from Arezura and embodies other druj into corpses and those who become initiated into the cult of Ahriman. *“Druj Nasu flies away to the regions of the north, [in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras”* – **Venidad**

Push – A demon of hoarding energy, absorbing and being as vampire, encircling and controlling life force or Chi.

Friftar/Frazisht – A demon which seduces mankind, corrupts the weak and devours spirit energy. Friftar to the initiate of the path who has inner strength may work with this demon to grow strong in consciousness in relation to the spirit or immortal essence.

Arzur – A Son of Ahriman who battled against Gayomard, the first man. After the fiend was slayed, the Mouth of the Gate of Hell, where Ahriman and the confederate demons fell, was called Arezura in his honor. The Mountain is considered “in the north” and has been called “The head of Arezura” and “The neck of Arezura”.

Muidhi – A demon of intoxication or the ritual use of herbs to induce intoxication.

Vizaresh/Vizaresha – Demon which sits at the Mouth of Arezura, the gates of hell and for three days and nights tortures the soul of the departed until they may pass. Vizaresh is seen as an initiatory force, one which uses a noose to bind the spirit until they may pass.

Sur Chashmih/Chishmak – A demon representing a whirlwind, the element of air and the chaos within it. Take the context of a whirlwind, while the outer is chaos the center is order, Chishmak is also represented as a daeva of the Evil Eye.

Kundak/Kundi (wizard or Steed of Wizards, nightmare) – The steed of wizards, or nightmare. May visualize as a steed to guide to infernal Sabbat rituals (dream sorcery), the dev which carries forth spells and curses to their location.

Astovidat/ Asti-vahat/Astovidhotush (Bone divider) and Astwihad (Evil wind, evil flyer) – demon of death, vampiric and bestial shadow, relating to predatory spiritualism or vampirism. When Asti-vahat casts a shadow upon a man it is called a Fever, when he looks into his eyes it is Death as he drains his life.

Malkôsh/Mahrkûsha – A death causing Daeva or Wizard, who is associated with Winter. Malkosan are said to be the “Evil Winters” created by Malkôsh.

Drivish – Dev of poverty and self-struggle.

Daiwish – A dev of the Lie, deceit.

Nung – A dev of shame.

Jahi – The prostitute, a sacred manifestation of Jeh or Az, the first succubi and bride of Ahriman. Jahi is a woman who in Zoroastrian times, had sex with two men or more a day. She was considered more dangerous than wolves, tigers or frogs, as she spread druj from man to man. Jahi were called evil because they mixed within their bodies the seed of holy and unholy men, thus some well respected holy men seemed to have “met” with the evil women on more than one occasion. Zoroastrians were considered holy to kill women in this nature, it was better than if they even built fire temples. From a modern initiatory sense, Jahi within the Luciferian Path do not necessarily have sex with more than one men or women, rather they explore initiation with Tantric rituals to expand and refine consciousness, self-deifying and empowering her partner.

Dadani – The demon of famine, called in the Denkard as the cause of injury. Dadani may be viewed in an initiatory sense as the hunger for knowledge and power within, spiritual hunger for more life.

Varenya – Considered savage people from an isolated northern part of Iran, manifesting people as actual daevas. Also relating to the wind-devs, which bring forth other evil spirits of change, strife and chaos.

Kapasti – Referred to in the Venidad as the daevas of malicious or poison plants, created by Taprev and Zairich.

Akhtyo duzhdau temanguhau – Akhtya, a Wizard/Sorcery from ancient Zoroastrian times, found in the tale of Yavisht-i Friyan. See Glossary and additionally see “Luciferian Witchcraft”. Akht-Yatu is one who the Daeva-yasna religion of Ahriman was said to have founded under his Ten Adominations. Akht’s antinomian laws of the time we in summary the following: 1. One should have disobedience towards the idea of God 2. The practices of sorcery should be made current against Zartosht or Zoroaster. 3. That justice should be done without concern for any ruler or authority. 4. That every person should be rendered capable of doing “evil” to another (Law of the Talon) 5. Human nature should be corrupted so the Yazads (Angels of Ahura Mazda, the enemies of the ArchDaevas) may not dwell in the human body, that demons or Archdemons may reside in the body (see *Awakening the Kundalini and Ahriman and the 7 ArchDaevas within*). 6. That man should not seek the path of the virtuous or seek their narrow minded ways. 7. To spread the path of Sin and sorcery among mankind, that corruption from the way of Ahura Mazda will bring others to the path of Ahriman. 8. Akht had informed others that they should not practice the suggestion of Zartosht of Khwetodas (Next of kin marriage). In addition, Ahriman was said to have disliked Next of Kin Marriage, considered a holy and honorable act in Zoroastrianism and the demon Eshm (Aeshma) would not even fight against it. 9. The individual should fight against and have no authority to the Dastur or Priest of Zoroastrianism. 10. Akht proclaimed that men and women should seek to give affection to the demons, that people should abandon the worship of divine or Holy beings and practice various aspects and rites of daeva-yasna.

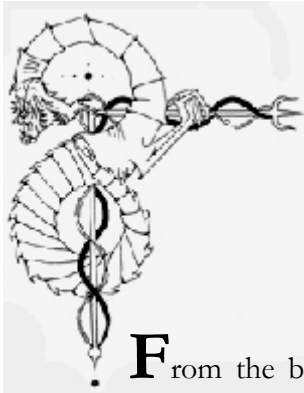


Akhtyo duzhdau temanguhau

CHAPTER FOUR
BOOK OF PREDATORY
SPIRITUALISM
(FIRE)

The Predatory Spirit

The Black Order of the Dragon



From the beginnings as an initiate of the Luciferian Path, the outlook of the Great Work slowly allows the transformation of the mind. Starting with the study of Diabolus, the first chapter of Luciferian Witchcraft, a platform or foundation of the paradigm of the Luciferian gnosis is presented through cultural channels which present the difference and similarity of the path itself.

The passing on of power within the averse circle is not by traditional means, from early on, my path towards Adepthood was found in solitary workings, which allowed the challenge of being self-motivated and able to listen to my instincts, directing the energy unlocked to guide my development further. Anything you achieve from this grimoire or L.Witchcraft should be primarily in isolation, this is where self-dependence and strength is found and progression takes root. Initiation is different and as unique as the seeker themselves, there is no textbook or ritual to allow the passing of power, it is found alone.

What will happen after you begin? Expect personal pain, this is essential to becoming, all growth is pain. Expect loneliness, you will become as Ahriman and Az, they will take root in you. Expect personal power and often what people call “supernatural” events, as you allow the current to build and flow within you doors and gates will be opened. Keep it all in perspective, keep records and never overestimate yourself.

You begin with the Mark of Cain (initiation isolation) and in your own self-created circle you build and transform your mindless energy into a willed axis within. Soon you may enter circles of study from medieval perspectives, grimoires, etc. Upon a longer focus on the path you will discover the Yatukih paths of power, which open the gates to the Semetic and Persian dualities of Daeva-Yasna and the Qlippoth. Inspiration is found by remaining consistent in your approach and often, where you least expect it.

The path of power of the current is found in the Black Dragon, within the Black Dragon you will find the Crimson Dragon, known as the union of Samael and Lilith. As you transform and become a vessel of this current your thoughts will focus on power as inner, the outer being a mere temporary result of a chosen work.

Vampirism is merely Luciferian Desire that is not the actual drinking of blood but from an initiatory point of view, the hunger for personal knowledge, power and vital life force within. Take for instance our physical bodies, as ancient Zoroastrians warned of Az being within, the vampiric druj consumes the food from our bodies and we require more, the same is consistent with our spirit and mind. While initiatory focus points in the Luciferian path develop both the bestial and angelic, the serpentine focus of the mind becomes a constant, while often background focus. It happens slowly and with every step down the coils of Leviathan, until the marriage of Samael and Lilith is complete.

The Luciferian will seek the path of self-discipline and strength through carefully focused Will and the application towards struggle and pain, overcoming the challenges to gain wisdom of limits and advancements of the mind. The Luciferian will use Buddhist techniques, body and mind discipline tools such as martial arts, the military, various schools to achieve this strength. The difference is the Luciferian will use these tools not from a Right Hand Path perspective, but from a Left Hand Path approach to achieve the goals of transformation. The Beast will be focused and channeled in appropriate, progressive manners and the serpent within will be used in carefully desired actions.



The Az Principle

Immortal Consciousness and Predatory Spiritualism

"Az is the principle of disorder that has invaded the natural order: she is excess and deficiency as opposed to the Mean. But she would seem to be very much more than this; for basically she is desire-hunger and thirst on the one hand and sexual desire on the other. As such she is the very precondition of physical life as well as of physical death; and in this she closely resembles her Manichaeian namesake, for in the Manichaeian texts Az is the Persian word used to translate the Greek hyle, 'matter'." – **The Dawn and Twilight of Zoroastrianism, R.C. Zaehner, New York, 1961**

The Source

'from the material darkness which is his own essence the Destructive Spirit fashioned forth the body of his creation in the form of coal, black and ashen, worthy of the darkness, damned as the most sinful noxious beast.' – **The Dawn and Twilight of Zoroastrianism, R.C. Zaehner, New York, 1961**

To understand the very essence of darkness as a vehicle for the motion of consciousness, one must understand the initiatory context of the legend of Ahriman and AZ. The very nature of the ritual structure lies within the very concept of Antinomianism accented by creativity and destruction. While the very source of initiation within the Ahrimanic or Luciferic current (depending on ones' predilection unto mythological titles, definitions and cultural associations) is found of an Axis or center of adversity, such is culminated within itself.

The polarities of opposites within Ahriman are indeed strong. Ahriman is darkness, death, life and immortality. The first Whore who is AZ is the foundation of predatory spiritualism; she is creative, vampiric, cannibalistic, destructive, nurturing and the death of all. The two joined together as one beget the Beast itself, called Daeva or Druj from which man grew strong. Those who carry this 'instinct' indeed

The imbalance of the Judeo Christian "Yahweh" and the Muslim "Allah" is directly proportional to the cultural insistence of "peace by war, masked by love". In accordance to their own definitions, their god only creates, yet kills other tribes and calls for Holy War. The imbalance leads to madness, thus a blending of roaring chaos and stasis, leading to nothingness. Ahriman, the one who escaped the madness of Zurvan understood that deification is found within, by knowledge and perception, might and the fulfillment of Will by separation from any external deity. Ahriman joined darkness and thus created his kingdom from it. "His" inner fire was greater than any other; his awakening was complimented from his bride, Az, who is significant in her role as is he.

These principles of darkness and matter are found within humanity.

Most cannot perceive or see them.

The religious Zoroastrians considered that man is of "God" and thus not independent, equally and finally man must return to "God". The Luciferian or Ahrimanist considers his or her own soul to be independent by force, by will, initially bound by the sickness of the Right Hand Path (RHP). Spirituality in the RHP based religions is not actually spirituality, it is 'blindness' placed on the mind; instincts bound and gagged and the senses denied. Slowly it actually drains your spirit into a true void of nothingness, leaving you fulfilled in the concept of you are nothing without "God". Is this indeed a belief which is "good" or would this be considered "evil".

What is Luciferian, Satanic or Ahrimanic thought? What does this path reveal, what can it do for you? The initiate begins to open their eyes to the power in the world, the power and strength which can be found in the mind and spirit, the desire which causes the flesh to move against its target and the Will to create or destroy the world you live in. The Luciferian Path relates balance and reason, intelligence and might, life and death as ideals made a temporary 'truth' in the life of the Adept. This is the meaning of Chaos within the Luciferian or Ahrimanic path, order is temporary, and thus truth not permanent, thus the Lie is the path of the strong. This means simply all may be changed and reformed according to the Will of the Adept.

Ahriman had emerged from the womb first, clawing his way and rejected by his father, Zurvan. His brother, Ahura Mazda, was loved and cherished as he was not unlike his father. Ahriman fell into darkness and soon found the light within. This fire burned great yet his hunger for more light (wisdom) was greater. He began forging weapons from his fellow fallen angels and other created demons. Zurvan itself handed Ahriman a demoness made from darkness, the first vampire called AZ whose eternal hunger would, according to Zurvan, devour all including Ahriman. This is an initiatory danger in cipher – do not allow your hungers to master you, or else you shall be destroyed. AZ soon took form and went forth to the darkness.

Ahriman created the Archdemons (Daevas) who was first Akoman, the Evil Mind or thought, Indar the spirit of rebellion, Savar the daeva of violence or motion, Nanghaith and finally Tarich and Zairich. These Archdaevas represent different aspects of both the spiritual body and relating to the material body. AZ is an essential component which during her union with Ahriman begets "The Lie" or the children of darkness.

Ahriman was soon made unconscious by the chanting of the "Ahunavar" prayer, which left Ahriman sleeping for three thousand years. It was during this "time" which Ohrmazd (Ahura Mazda) created the earth and the initial clay of man and the animals of prey. There was no motivation nor little advancement, as nothing was existing to challenge it. The fallen angels could not awake Ahriman and until AZ came forth, he lay in deep slumber. AZ taught the fallen angels and demons how to copulate, thus begetting dragon children with her. She created so many of these demonic offspring that her hunger soon transferred to some, which she devoured and grew stronger from.

Soon AZ the Whore came unto the sleeping Ahriman and whispered her desire, that which roused the black dragon from slumber; from which he bestowed the Kiss which caused menstruation in women. AZ joined thus with Ahriman to rush again into the material world with a number of 1,000 "death-dealing" demons, corrupting (enlightening) man by the crossing of taboos and destroying restrictions placed on man and woman by the scared, frail hierarchy of Right Hand Path priests and clergy.

With Az being directly related to Lilith, Kali (being a name of Lilith) is the mask of balance and hunger for continued existence. Her thirst is in her love and desire to be both beneficial and destructive to mankind.

AZ in the Material World



In the Persian text 'Ulema-I Islam' the liner notes by Joseph Peterson describe "Az" in reference to the demoness residing within our physical bodies. As the heat within the human body requires food which is consumed by the demon, thus Az is a devouring force deeply connected to us spiritually and physically.

"Pondering on the end (Zurvan) delivered to Ahriman an impiement (fashioned) from the very substance of darkness, mingled with the power of Zurvan, as it were a treaty, resembling coal, black and ashen. And as he handed it to him, he said: "By means of these weapons, Az (concupiscence) will devour that which is thine, and she herself shall starve, if at the end of nine thousand years thou hast not accomplished that which thou didst threaten, to demolish the pact, to demolish Time."- The Dawn and Twilight of Zoroastrianism, R.C. Zaehner, New York, 1961

Az is thus a hungering manifestation of spirit and matter, as applied by the fluid motion of chaos and form. Az may be seen in this aspect as either a tool or weapon against the self. Those who benefit from Az are the Daeva-Yasna who have the inner strength and discipline to channel and focus Az accordingly. Az-Jahi is the Whore Mother is our Goddess, rather not some anthropomorphic source but a compliment to the inner fire of Ahriman. She is inspiration, divine consciousness and hunger for the human spirit.

"Az is the power that perverts both his natural and his voluntary drives. Heresy, then, and sensuality are both manifestations of Az. Nature and will, and will and intellect, should all work together, but Az seeks to drive a wedge between them. Her essential activity is 'disorderly motion' or 'disruption' (oshtap), and the whole purpose of the creation of the world is to eliminate this element of instability with which Ahriman has armed himself. Az is the enemy both of the natural order (chibr) and of reason (kbrat). As the enemy of the natural order and of life, she also causes death." – ZURVÂNISM R.C. Zaehner

Here from the considerations of the Zurvanite view, Az is both a companion and enemy of Ahriman, not in the sense of moralistic terms, but of functioning within the natural order. Ahriman uses the material world to his advantage, so does the Adept who works in this current, yet Az will empower he or she by lust and stirring the inner fires of desire and emotion, Ahriman will grow strong from it. In the human body, Az devours and makes heat, she is continually feeding. Az can cause death as well, it is suggested that at the end of time she will destroy both herself and Ahriman, which may be considered an omen for the Adept who becomes through this path. Balance is necessary and do not allow your lusts to rule you.

Az may be traced to the earlier form of Lilith from the legends of ancient Sumeria. Lilith was a demoness who belonged to a class of four demons who each played a creative and destructive role in folklore.

LILLU DEMONS:

Lilitu (Lilith) being a demoness

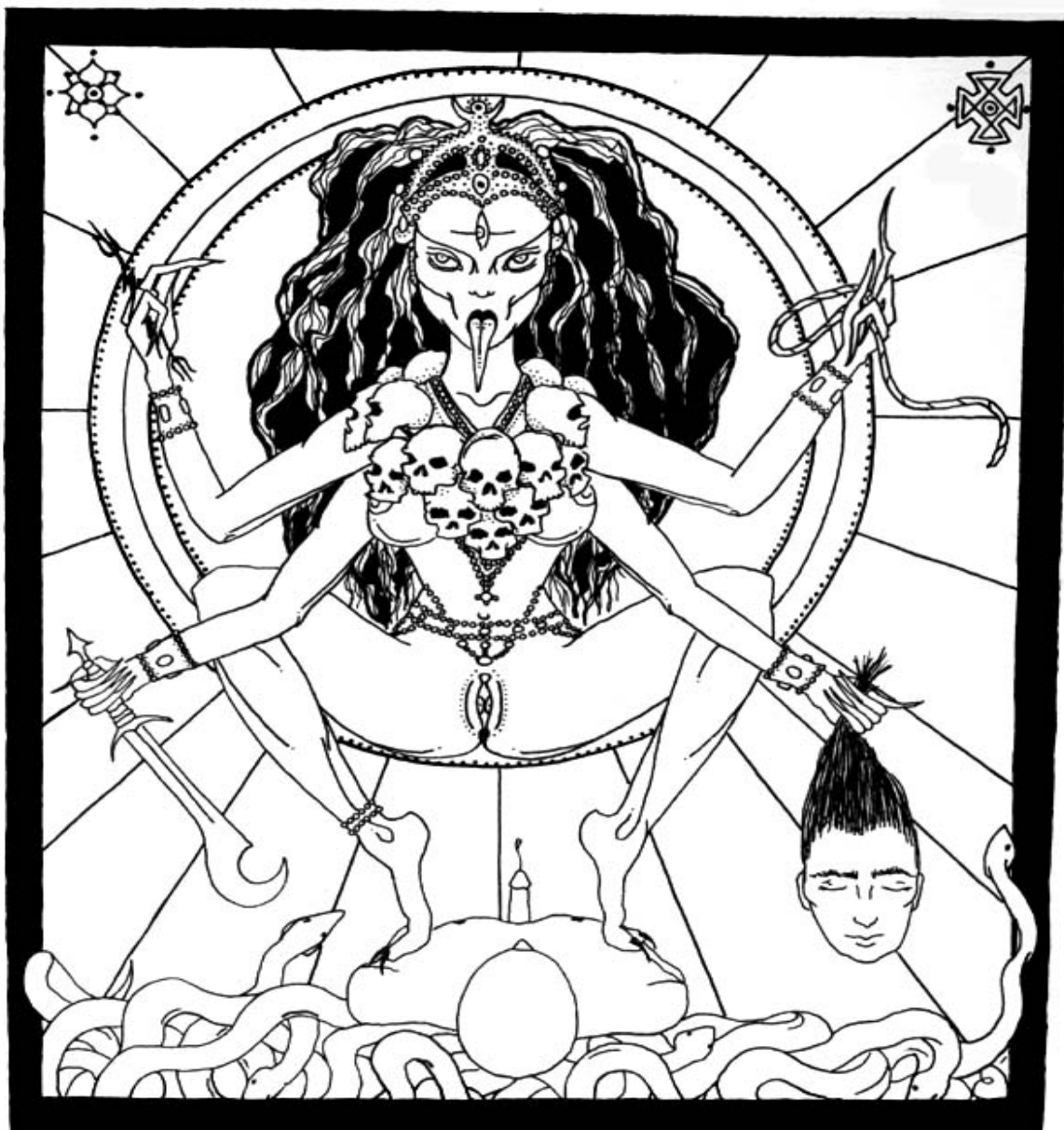
Ardat Lili who went forth by night and through sexual copulation with men created ghostlike children.

Irdu Lili who were male demons who would sexually penetrate women by night and create children with them. Gilgamesh, the hero of ancient Sumerian lore was said to have been fathered by such a spirit.

Patai refers to the Lillu were storm demons who become night demons as well. Lilith was referred to as beautiful yet was also a harlot and vampire who would never release her lovers. It can be further considered that such vampires and whore-demons would transform and change throughout time, yet still holding the same core traits and associations held with the Adversary throughout time.

Kali – Vampiric Devourer and Mother

“Devourer of devouring time, you are bright as the fires that consume the universe.....You are fire, female deity of flame; your black body increases the bliss of the Black Lord, and as the very form of desire you liberate from the bonds of desire.” – from the **Mahanirvana Tantra**, from **“The Art of Tantra”** by Philip Rawson



Kali is described as being a black and ashen woman who wears a necklace of skulls, often nine in number. Her girdle is made of human hands; her teeth are fanglike and cruel. She is smeared with blood and stands upon the corpse of Shiva, her husband. In relation to Tantra, in ADAMU of Luciferian Witchcraft there are tantric rites illuminating the essence of Kali as the Mother of Initiation. Kali is the form of ‘existence’ overmastering ‘nonexistence’, thus she remains awake in the void. Her doctrine is devouring, she becomes a mouth of hell swallowing all.

In various Hindu images Kali is described as sitting in the graveyard upon the corpse of Mahakala, called a creative Lord. She is shown riding him, his erect penis, while dead is coldly thrust in her vagina, considered in some instances comparable to the “Denata Organ” or “Vagina with Teeth”, the abyssic consumer of life. There is said to be a crescent moon above her head, the corners of her mouth have trickles of blood while she smiles and holds high her sacrificial blade.

This is a different perception of the same union of dual activity which is the state of the Adversary, that is Ahriman and Az. Kali, called in traditional Hindu philosophy as Prakriti, sits alert and with flowing consciousness upon Siva, the dead lord who as Purusa, enfuses her with the matter to which she is inspired upon.



Khrafstras and the Beast Within

"He forthwith produced it in fifteen species: first, the black dismal wolf, rough and very intrepid, that is, it enters everything it dares to, and then the other wolf species such as even the tiger, the lion, the panther which they also call the 'kaput', the hunting panther, the hyena, the fox which they also call the jackal, the cave digger, the crab, the cat, that which is winged such as the owl, that which is watery such as the water drinker, and even the noxious creature of the jar which they name the wolf of the water, the dark-bodied, and other aquatic species of species which are in the water species, just like other beasts, up to the production of the four-footed wolf which goes in flock when it is small." - **The Greater Bundahishn**

The Wolf as an embodiment of Angra Mainyu represents the predator in an awakened, empowered state of being. Many ancient warriors donned wolf skins to assume the mental state of the predator, from ancient Persia to Norse mythology, those who wear the skin of the beast become like the animal in question. This spiritual state allowed them to bypass basic pain, increasing strength by their belief and making them fierce opponents.

"The Evil Spirit produced the dark and thievish wolf, the most worthy of darkness, noxious, of the darkest race, of black astral body, biting, with out hair, sterile, and with that disintegrated astral body, for this reason that when it tears the sheep, first its hair may fall off from its body." - **The Greater Bundahishn**

Those seeking to master the astral plane as Luciferian/Ahrimanic shades effectively may form their shadow by their own desire and will. Be careful to utilize the methods of sorcery which are described herein and "Luciferian Witchcraft" to build discipline, strength and the knowledge of expanding both the physical and spirit world. The astral plane is indeed real and what you do within it creates the world around your body, just as what you work with in the physical world will effect how you relate to the astral plane as well. This is one aspect of the Devouring – Serpent Leviathan, the very coils and scales from which the Yatus moves upon. The balance of these two will beget immortality of the spirit, from which the possibilities may only be speculated upon.

An early member of The Black Order of the Dragon wrote of archetypes and the ensorcellment of power within the self. Nachtgeist as he was called wrote *"We, Vampyres, predators of humans - visualize ourselves as the darkness of nature, nature unveiled. Strong, pure and beautiful. - When the night cloaks my thoughts, and by darkness I'm embraced, when the mist is colored red, and the moon drips of blood, when the chill bites my skin, and I ride the winds of Death, when the shadows haunt the night I lust for my nightly sip.. (Moonthirst)"* – **The Moon Drips of Blood (Varcolaci) by Nachgeist, BOTD 1995.**

Vampyres or predators of humans makes reference to the mental state and training of the Adept, to stand separate from those sheep in the world who waste so much of their own energy without focus, allowing the herd gathering religions to slowly kill their spirit with the Sickness of spirit. A vampyre as defined then is but a symbol of the initiatory process of self-mastery, the exploration of dream and waking, the subconscious and conscious mind, controlling emotions and using the current of the Adversary to transform the mind.

Thus it may be understood that the concepts of the Black Order of the Dragon are not in blood drinking or harming others in practice, rather using the symbolism as a mere image or description of the transformative process of the Adept as Luciferian, a devouring being who allows the imagination to correspond with the clear thought process of the Adept visualizing the drinking of the life energy of others and growing stronger from it. This may extend to the practice of sorcery and ritual magick as well, encircling spirits and consuming them to gain their knowledge in a ritualized, mantra induced setting. It is essentially the discipline and focused training of Buddhism but inversed towards becoming the Source of Darkness and Light itself, separating the mind from this world and viewing the blissful nirvana of 'oneness' as a sickness and weakness of spirit. We want to devour the Gods and not submit to them. Shall they join with us spiritually or perish!

“The wolf represents the moon and the strength which flows from its light. The feelings and emotions awakened in the heart of the predator by the glowing and enveloping fullmoon, are in nature similar to the dark, mysterious moods that the sound of howling wolves inspires.” – The Moon Drips of Blood (Varcolaci) by Nachgeist, BOTD 1995.

As defined by the path of Daeva-yasna, the Wolf is a manifestation and symbol of Ahriman as the Adversary, whose nature is reflected of spiritual hunger, seeking to grow in the complete freedom of Godhood. What you do with that freedom is what will make or break you. Self-deification can bring delusions which destroy you. Be cautious in your life and make balanced choices.



Core Beliefs

Early on in the grimoire, the Satanic Mind presents a way of thinking which is deeper than perhaps many elements of perceived Satanic thought, that is, you must articulate and demonstrate a inner desire to become something greater, rather than negate to something inferior.

The entire structure of this grimoire is to assist the initiate with a methodology to define core belief, to shape and refine what it is that makes you unique, yourself. The base of this transformative focus in Ahriman and Az, Samael and Lilith, no matter what name the Adversary is called, it remains constant in the circle of chaos and change. There is something inherently permanent within, relating to and represented by The Black Flame or Sama Nairyô-sangha, the inner essence which is awakened by Akoman, or the evil mind. As you throw away the layers of the mind not needed, you will discover that there is much more to you than can first be perceived, use this knowledge to make yourself a God. You will have results when you can not only achieve your goals through sorcery and utilizing your skills in communication to compel others but also you will note synchronicities towards specific goals in your favor. This process is indeed long and tough, you will be challenged and perhaps fail. Determination, discipline and Will shall be the guidance factor which manifests your mind from a left hand path perspective.

Chaos and Tiamat

The essence of creation is found in the female, the very mother of gods itself. From a historical perspective, “Gods” have more than often appeared in mythology as masculine, while females have been powerful, their significance in any related current has been downplayed. Consider the Babylonian Tiamat, whose name has been translated from cruciform and other ancient sources as the primal sea, known as Mummu Tiamat, Tamtu, the Goddess who was the “bringer forth of all”²¹.

Tiamat was a female generative concept, called the abyss which was the creation source of the Gods itself. She was creative and destructive, seeking to devour her own children. In Assyrian and Babylonian inscriptions and art, Tiamat appeared as a dragon with attributes of a tiger, a serpent, winged and clawed. She rose from the sea to fight against those children who angered her, especially when her mate, Qingu, was killed and his blood soon used to beget humanity. Here, we see a connection to the Dragon or Serpent being related to the element of water, thus druj or Az as the flowing serpent of transformation and hidden power.

The principle of Tiamat is merely an early manifestation of the complimentary energy of Az, Lilith or Jeh as the fire which arose from Water, stirring the spirit of the material world, Ahriman, Shaitan or Samael, as the couple in unity. It can be suggested furthermore that Tiamat is indeed the primal form of concupiscence or chaos embodied in form, a fire and devouring flame. As Ahriman awoke to bring change and adversarial spirit to the world, it was done so in union with Az or the primal Tiamat.

In the current of the Predatory spirit, known also as Vampirism, the draining and ultimate strengthening of consciousness, the source of the adversary is the predator manifest. The Hebrews knew the legend of the Babylonian-Sumerian goddess.

“The serpent was more subtle than any beast of the field...and the serpent said to the woman: Ye shall not surely die, for God doth know that, in the day ye eat thereof, then your eyes shall be opened and ye shall be as God, knowing Good and Evil.” – Genesis, iii. 1-7.

The serpent itself brought the spirit of knowledge (Samael and Lilith) unto the brain of woman, so she awoke Adam. The Luciferian spirit touched mankind and first stirred the sense and the rebellion against the perceived order of the time. Woman would not be bound by tyranny and ignorance but guided by instinct, the knowledge of Good and Evil in the subjective sense. They would become essentially, according to Hebraic myth, separate from God. This would not fully manifest in them, however, but later in the offspring of Cain by the union of Samael with Eve or in some legends with Lilith.

As Barton in “**Tiamat**” pointed out, the Book of Enoch called the fallen angels who seduced Adam and Eve were essentially **Gadrel**, who seduced Eve, **Penemue**, who taught the art of writing and communication, **Kasyade**, who taught men the art of malifica and sorcery with the use of demons and spirits, who also gave the stroke (sacrifice?) which is given midday by the **Offspring of the serpent, Tabaet**.

²¹ George Barton, Tiamat 1890.

The serpent in the form from the spirits of the fallen angels awaken mankind with the gift of the Black Flame, or spirit of rebellion by individual consciousness, is very much the initiator of the possibility of immortality.

To further explain why Tiamat is termed as “Black” when the creation myths do not make direct reference, the ideal of the term ‘black’ must be understood in the context of which is it written here. Black as a term denotes wisdom or hidden knowledge, Tiamat or Tamtu is the fountain source of primal hunger and life, much like the deific mask of Az or Lilith depending on cultural approach.

The Black Dragon of primal Chaos, Tiamat, holds much significance to the sorcerer who seeks to work within the currents of Luciferian Witchcraft. Tiamat is the primal dragon whose mate Apsu was slain. In revenge, Tiamat spawned monster serpents, whose fangs were merciless and cruel, Lahamu, a demon, Tiamat bred storms and monster vipers who according to the ancient tablets, were “Clothed in Terror”. Among them was a scorpion-man, serpents filled with venom for blood, wolves and devouring beasts, a ugallu-demon, umu-demons, fish-man, a horned serpent, a mush-hushshu dragon and made Qingu the chief of her army, he was given the Tablet of Destinies and uplifted to the most powerful Gods among them. Qingu was slain and his blood was used to create mankind. Herein the myth shall man and women see their inspirational heritage, the off springs of Chaos.

That life continues because of the devourment of other life must be a sobering fact within the world we live in. We survive as we devour animals or anything else. Humans make their gods and goddesses from the Mirror forms of what we wish to be. Tiamat is that very subconscious pressure to become something else, power through terror. Just as Tiamat proclaimed, "collapse in utter terror" when they view her demon offspring. Marduk, the God which killed Qingu and Tiamat, to create human life was the Son of Tiamat, thus an extension of her life. In the Black Order of the Dragon, Marduk symbolizes the state of becoming through struggle, much like the Egyptian Set or Sutekh from the stasis of Gods of Decay.

The current of Chaos and Sorcery within a Luciferian perspective displays the essence of the magician and witch who is able to create their gods in the Black Mirror, that the reflection shows them as becoming angels of light. It is this balanced perspective which empowers and envenoms our lives, our mind and souls. Utilize the imagination to motivate initiation, allow no compromise in sorcery – command your creations!

The Black Dragon is Tiamat, the very possibility of Hel within the feminine which exists in both man and woman. The Dragon is the future possibility, but also the atavistic and primal essence from which we begin. This is another form of the Adversary – it is facing both ways, with backwards and forward knowledge. This is the process of which the sorcerer becomes, by a balanced movement and continual motion in both directions – light and dark.

Leviathan is also a Hebraic serpent which holds a connection to Tiamat. Leviathan, while considered masculine in most cases, comes from the sea and is a storm – dragon, the Old Testament describes burning lamps of fire which emerge from his mouth, great smoke from his nostrils and is like smoke from a great cauldron. Leviathan is the principle and symbol of the Black Flame and immortality, continued existence through the practice of sorcery. The “angel of violence”, Rahab is a word which can be considered a synonym for dragon, which has historically been considered to emerge from the element of water. Leviathan surrounds the Sigil of Infernal Union, the LVTHYN encircling Samael and Lilith which

begets Cain or Baphomet. Compare Chioa, which is the Beast which is composed of Samael and Iseth Zenunim or Lilith. Power and knowledge is from depths of the subconscious.

The dragon is related to the advanced higher Will of man and woman, it is the Daemon which guides and translates into instinct, it is the hunger to become and know more, it is the voice of strength in rapt meditation. The Dragon is a powerful form of both Samael (Lucifer or Ahriman) and Lilith (Az or Jahi), it is both black and red, the very Flame of Being itself. This Dragon is what separates us from others. This Dragon is shaped by the mirror of our soul, the very core essence of our being.



The Ritual of Tiamat as the Circle of Terror

The magician shall cast his circle as according to the circumference of the body of darkness and light. Within this circle is ones own arcana of self-love, the determination to invoke chaos as a personal tool of development and strength. The Magician who takes the mask of Qingu, the mate of Tiamat and shall cause war among the other gods. Thus in this instance, the magician as Qingu commands the demonic aspects (shadows and atavisms, the familiars of the circle) to strengthen and refine consciousness.

This rite is essentially a trans-cultural initiatory process which emerges from the previous chapters' work. Some will wish to move through this ritual if working within the current of the Black Order of the Dragon. Use this ritual as a foundation when seeking to work with chaos and the Black Dragon, allow the imagery of myth to be your truth within the circle, to create and destroy. The Black Order of the Dragon as an ideal is not a cult of death, but immortality of the conscious spirit and mind.

"I summon thee from four corners; within the center of the Eye of Algol and Chaos do I proclaim my Will and Desire.

From the unmanifest waters do I arise through, my Word made Flesh!

Tiamat, Mummu, I summon thee through me. I embrace you as Mother and Lover!

I cannot possess thee but I can create from thee, by the circle made!

By the Circle be!

Place the Crown of Serpents upon my head, anoint me in the venom of your blood!

May I awaken as Qingu, my ancestor, whose blood is within my veins!

From the Waters of NUN do I emerge in the head of the Beast, the Therion form is my Flesh of Night, that all the gathering of shades and daemons shall be unto me! In the center of the Eye of Chaos I grow still, calmly desire this storm to encircle but not to rend me. I shall be as the director of this current, and the Desire of Tiamat is too my desire. My Will shall become flesh, My spirit is illuminated in the blackened light!

I summon forth the dead to arise to me, thou serpents and scorpions, demons and monstrous forms which strike terror into the profane and stagnant, encircle me, taste of my darkness which is as a shadow, know then the Light of my being. Arise O dead shades of the twilight realms and ghost roads, hear my words to be flesh!"

"I seek the spirits of the fallen darkness, whose hidden flame awakened my ancestors!

The sorcerer may announce his desire, utilize what other form they wish or sacrifice sexually or other; then close the circle by their own chosen way.

The Rite of Self Creation

Ensorcelment of Azhdeha

The aim of the path of Paitisha is self-creation, absorbing that knowledge and manifesting it accordingly. The detailed aim of self-creation is to continually evolve, mutate and become something better. This ritual is a Mass of Tiamat, holding a gateway to her abyss as the primal form of Lilith. Tiamat or Azhdeha is Lilith in her most primal and draconian form; the very possibility of her manifestation and a circle of deific power for those who may have the mind and courage to tap this source.

0.

Let the magician adorn his or her chamber with images of the Primal mother – Tiamat, the Dragon, the constellation of Draco, the very place of her being in the stars. A chalice filled with the appropriate elixir representing the waters of the abyss, the very matter which is formed by the fire of the spirit. Let the Athame be the dagger which is used to Will the mind to self-creation.

I.

Cast your circle as you are the center of time, each quarter being an expansion of your Being and thus your Will:

“Awake Azazel, fire spirit who brings the knowledge of weapons and defense!

Awake Gadrel, who knows of death as initiation and the form of the serpent, whose knowledge of the instruments of death shall be our gift and knowledge!

Awake Kasyade, who has knowledge of the fallen ones, of shades and demons, whose art of encircling lives on through us!

Awake Penemue, who has knowledge of the bitterness and sweetness and how to use the world to manifest desire!

Awaken Great Serpent Tabaet, who has knowledge of the ancient waters!

Mummu Hubur, stir and arise, awake in the darkness, awake in the abyss

She is who is terrible to face, she who devours and swallows up life

She who brings life to those who may face her, Mummu Hubur, begetter of dragons

I come forth to you, as lover, as your son, Stir up O Dragon Goddess

I am restless day and night, I seek to become and form the darkness into matter

With the flame given by my Father, I summon thee, I am of the Blood of Qingu, I am the Kin of this Flame”

Hold the dagger facing the image of Tiamat

*Within me, charge my blood to turn as poison, a nectar to the wise
Breed within me black serpents, sharp of tooth and merciless of fang
I shall be the un faceable weapon, fill my body with venom
I shall become as a ferocious dragon, cloaked in the fearsome rays of your sight
I am creating my Deific being from thee, with this Blade I cut weakness and emerge Godlike, I shall bring
your children into this world!*

Whoever shall look upon me shall collapse in utter terror” (9X)

*My body shall rise up continually and never turn away from my challenges!
I summon thee, Mush-Hushshu Dragon, Lahmu, Horned Serpent, Ugallu Demon, serpent man, rabid
dog, bull man, empower me with merciless weapons, manifest my desire.*

*Mummu Tiamat, envenom me as Night, illuminate me in the fiery day, Cast thy spell upon me for I shall
be as Qingu, my father – the Greatest in the Gods’ Assembly.
I shall form my will and desire from the forgotten darkness, as thy Son and Lover, Mummu Hubar, arise
in me, empower me!*

*Salamu Tammabukku, Elu, mush, mush, Elu, Nekelmu Ina
(Black Dragon Raise Up, Serpent, Serpent, Raise up, Evil Eye within)*

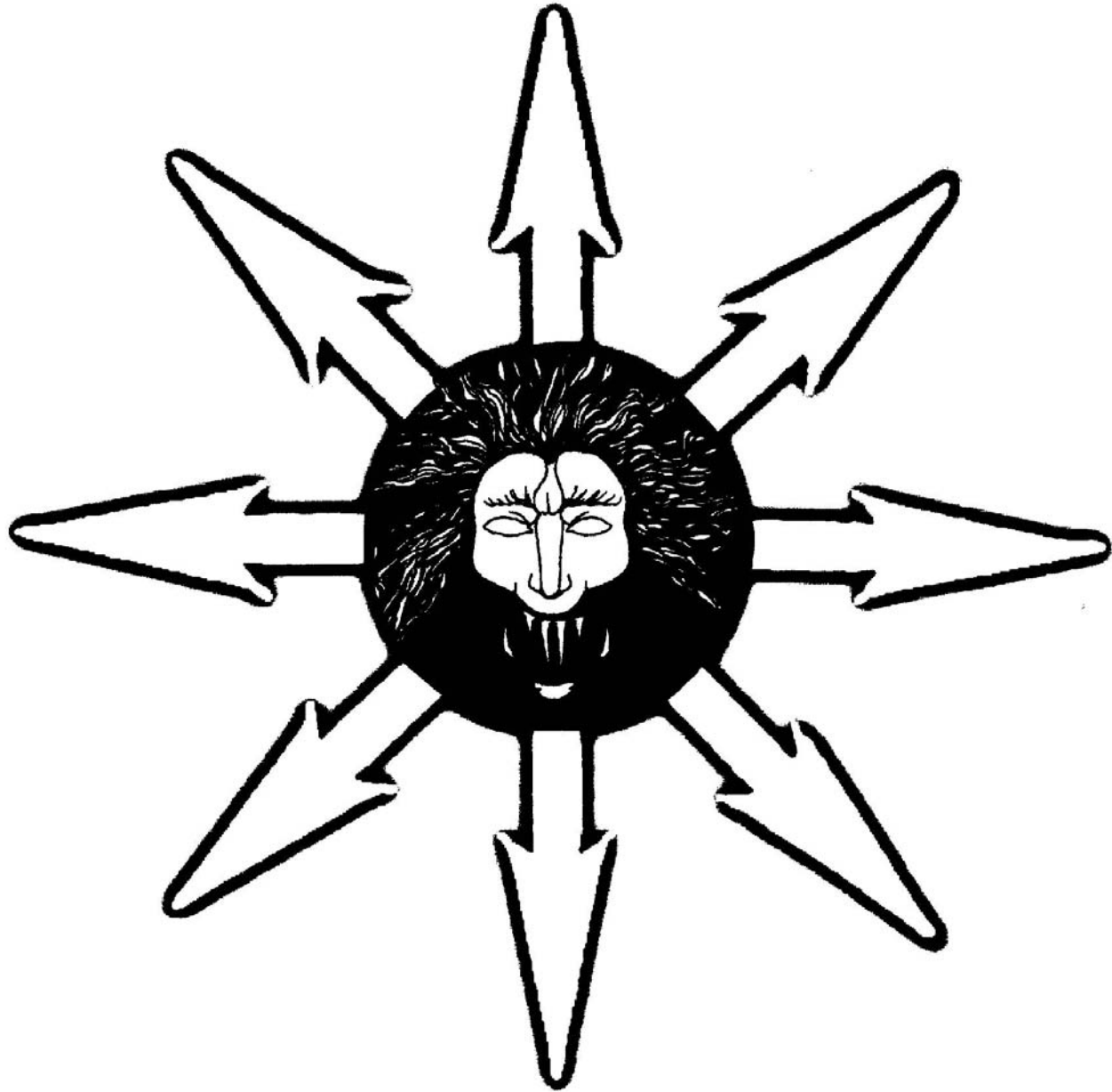
*Salamu Kishpu Ina, mush elu, mummu tiamat elu
(Black Sorcery Within, Serpent Raise up, Mother Tiamat raise up)*

*I drink now the primal waters, the abyssic darkness
With my body I shall form my desire, become the Lord of the Circle
So it shall be!”*



Devouring within the Eye of Chaos

The dev of cursing is Astovidad, who is death and disease, the vampyric flyer who devours life. The Sumerian form of Astovidad is the Sumerian Pazuzu, whose form was a man's body with a skull – lion (or some cases a dog) head, talons for feet, winged with one hand downward and one upward (destruction and creation). Pazuzu also had a snake as a penis, his consort was the demoness Lamashtu and father was Hanbi, the Lord of Evil Spirits. Pazuzu was a demon of the wind, who brought sickness, plague and storms. Considered a wind demon, Pazuzu haunted the deserts of Babylonian and Assyrian lore who also at times would give protection of children during childbirth.



Astovidad also spelled Astovidhotu is called the 'bone divider' or 'bone splitter' and is evoked for cursing, generally bound to an object by the sorcerer. The witch who evokes Astovidad will offer some meat half buried in the earth, along with the name of the intended victim to Astovidad. Once the flesh has been eaten away by ants or maggots (druj Nasu) can then the parchment with the victims name be burnt in the cursing flame invoking Astovidad. You may banish by envisioning the druj flying away from you.

*“Astovidad, bone splitting devourer
Come forth from the darkness of the earth
Feast on this flesh as you will my victim
And go forth to plague and feast upon them
Take this sacrifice of flesh
And thy children shall consume it for you
Astovidad, arise and seek my enemy
Bring forth the veil of death before their eyes”*

The sorcerer who wishes to curse an enemy may create a noose as well, symbolic of what Astovidad use to drag the soul into hell. A doll may be created with elements of the victims' body, small pieces of hair, writing sample or such.

The Qlipoth as a Tool of Vampirism and Godhood

The Qlipoth itself is not some abstract concept one seeks to find ‘outside’ the mind, but rather within the mind itself. These invisible points of entry provide the possibility to drink from the skull-cup of Ahriman and Az, to become from the self-determined knowledge found in the Qlipoth, fill those ‘shells’ or ‘corpses’ with ‘life’ (will-desire-belief) and raise the dead within (atavisms, necromancy and using hidden knowledge to grow powerful mentally and spiritually). By devouring these shells and drinking deep of the blood (life) contained therein, the Yatus/Adept becomes like “Ahriman” and therefore is transforming their spirit and mind into a “Daeva” or “Druj” (meaning lie, the representation of change and motion, nothing is as it was, symbolized in various cultures as the Serpent).

The dangers of this practice are real – misread your knowledge, use it too brashly and without discipline or over focus the ego and loose all you have gained, rendering yourself as the devouring point on the foodchain. The Luciferian/Ahrimanist must use discipline at all times not to fall into the trap-test of becoming like “YHVH” or the self-dissolving “Ahura Mazda”.

The Qlipothic Spheres and Predatory Spiritualism

Devouring in the Nightside of the Tree

To proceed, the reader must be cautioned as to the danger mentally, spiritually and in result otherwise to the potency of the approach of these spheres. As you emerge in the arcana of hell, the Qlipoth reveals many things about yourself you may not wish to know. These pathways lead to true power that which begins within, before any suitable mastery in the physical world may begin. The approach in the initial stages of Qlipothic practice begin a spiritual/mental change in the Adept, they become “like” Samael or Lilith, they allow an alchemical process which shows the possibility of being a “God”. Therein are the first two dangers – abuse and arrogance. These two lead to weakness. Take heed to the lessons explained in Luciferian Witchcraft, all power is taken and retained by a Mind which is isolate, able to adjust balance in

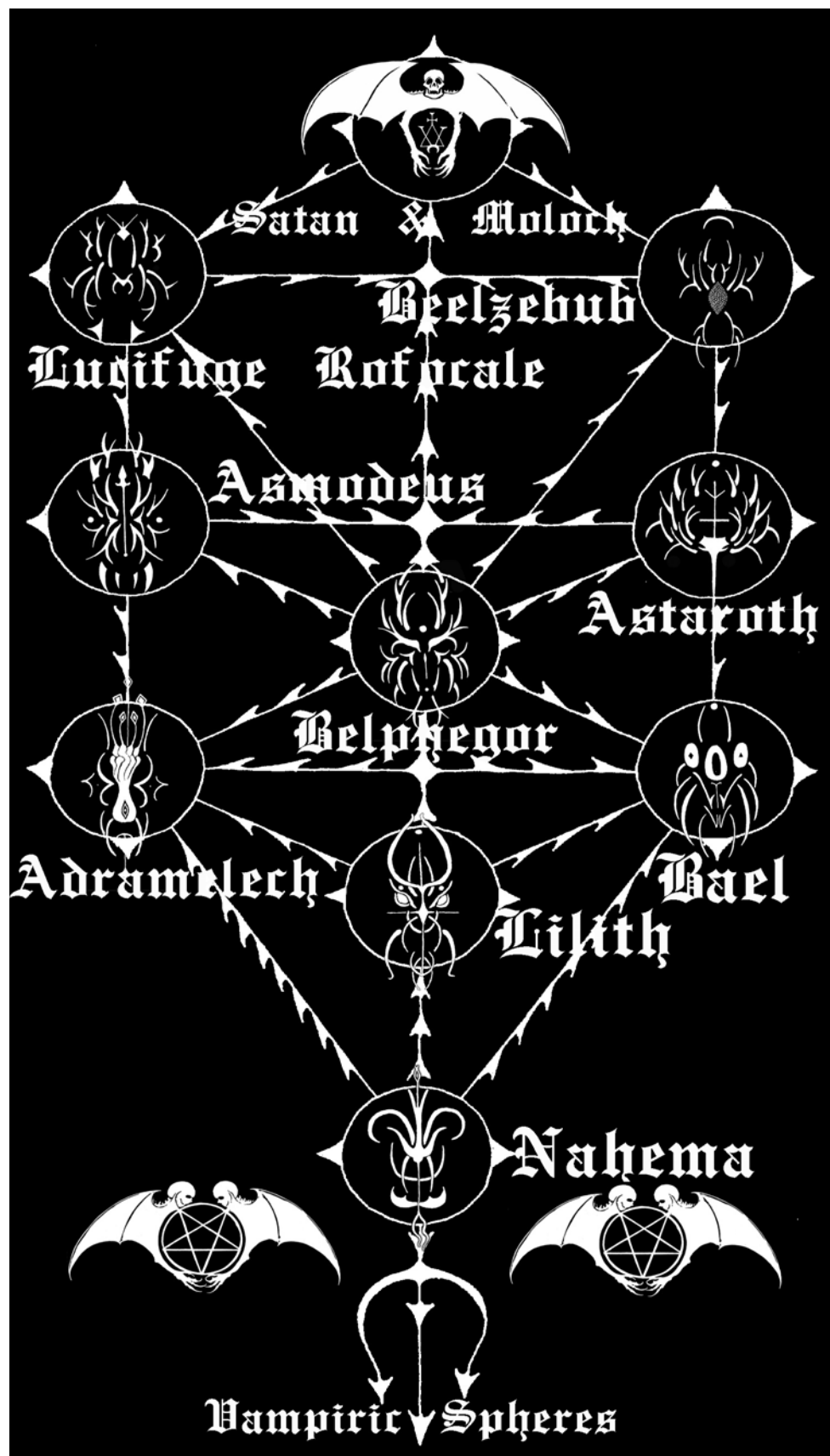
perceptive realities. This balance must be retained even in the most intense of workings or tests; save the power itself ignites a fire you will not put out within. Balance is the key to being successful in your life.

Vampirism is a process of drawing to you the possibility to be God like from a spiritual and mental process alone. Vampirism is not blood drinking, rather a spiritual hunger for power and continued existence. Predatory Spiritualism is about ultimate power by invoking and often creating god forms, encircling them in your being (ritual practice, focus of desire) and devouring them and absorbing the essence of the spirit in your upper areas of the conscious, thus being refined in the subconscious on a dreaming level. This is the practice of Vampirism, spiritual predatory evolution and the model is Lucifer.

Use the guides of ritualistic practice in this grimoire as a tool of focus. You may use each sphere in a practice of Yoga to ascend and devour such spirits accordingly, all the while visualizing the law of isolation in our universe – you are alone, count on no other rather than yourself. The presentation of the Qlippothic spheres below are merely a different approach and no different from the aforementioned emanations. Discipline yourself to interplay your imagination (Iblis) which will inherently fuel your initiatory process, always be willing to think on different angles of a subject or focus, to ensure a change and motivational approach to Magick.

Seek to become as Alukah, the vampire of Arabic lore, whose two daughters hunger continually for human flesh and blood. Aluk in Hebrew mythology is essentially a daughter of Lilith, Aluk being a demon of the netherworld or astral plane.

The Qliphothic of the Devourer



Malkuth - Earth

Qlippothic - Nahema – NHMH

Groaning, howling, screeching

The sphere of Earth is Malkuth, in the traditional Qliploth, the mention of “shells” are the various aspects of the Adept holding a great ‘thirst’, or Trshna, the desire for continued existence and knowledge. The Black Adept who enters the Qlippothic spheres of the Nightside are announcing a desire to consume and become. Nahema is considered a daughter or sister of Lilith, also the same as Naamah, the sister of Tubal Cain. This is the sphere of blood-entering-soil, the sacrifice of the Adept to seek the mastery of not only his or her self, but their own subjective world. The shades of the darkened earth are found in the averse spheres, but also as emanations or reflections in the real world around us. The Black Adept meditates on the earth born spirits of Lilith, whom we model our initiatory focus from. This is indeed the sphere where her Children, the demons spawned during her stay near the Red Sea. The Adept will enter this sphere to absorb and devour the blood lamp of Nahema, her menstrual flow and the demons which haunt this darkened sphere where the moon is eclipsed by shadow. The five points of Ahriman are utilized here, Dragon – Lion – Serpent – Fish – Demons (lycanthropic – forms of beast and human together, Atavisms). The Adept envisions the Demon within the body, specifically the hands and feet, mutating in the Minds’ Eye, blind worm shades, scorpions, bestial manifestations begin absorbing, devouring and drinking the very life of those shades existing –outside- of the self, from an atavistic level, to gather the blood and essence of the Children of Lilith unto the self, therefore gaining the instinct and spiritual ecstasy of Her upon the waking world where you walk daily.

Yesod – Moon

Qlippothic - Lilith – LYLYTh

The Night Wraith – shades and succubi

The sphere of the Moon is of seduction, cold beauty and predatory spiritual desires. Yesod is the moon, the reflections of the waters of the serpent, the union of the Whore-bride of the fallen dragon, the mother of Cain the drinker of life. Enter the sphere of the moon, Lilith manifests as a beautiful woman, who acts as an eclipse of a blood red fire-light shining behind her. As you approach you realize this is not Lilith, however a manifestation of the atavistic power of her, the very Shades of Darkness manifest in flesh. Allow your hands, mutating into shapes and various bestial forms to touch and draw her close to you, wherein you embrace and bite deep into her flesh. Breathe deeply in this sphere as you devour this specter; absorb all the elements and reflections shown. Do not negate or desist until your hunger is temporarily sated and she is fully absorbed into your being. Envision the shades which you have devoured and the power gained – transformation, instinct heightening and a clear & concise focus on what you wish to achieve. All magical goals should reflect on improving the self from a spiritual (core or permanent) or physical (material, temporary) perspective. There is a shell of darkness which holds the faces of the dead, those beasts you have drank as you entered this vampyric fountain. This shell is of Black Coal, darkness concealing Fire and Light. Visualize this from and will it to bend to your Will. As you drink the veins of this succubi, slowly she enters your body until only a fire which was eclipsed from her form stands before you, the very Fire of the Eye of Samael, Hod.

Hod – Mercury

Qlippothic - Adramelech – ADRMMLK

A powerful King – Tyrant

As relating to a God which the Sepharvites sacrificed their children in the fires to Adramelech, this sphere of Hod relates to power and self-reliance, confidence and strength. Mercury is transformation, the very eye of the Beast, Samael. This is also the Sphere of the Hanged Man, self-sacrifice to achieve the goals of the sorcerer. Here the Adept enters HOD to drink from the fire of the Light of Samael, the fallen seraph who is also revealed as Ahriman, the Bringer of Night and shadow. Here is the burning desire of what you intend to become, the shredding of the mortal frame to reveal the fire within, the very spark of the forge of Cain the Lord of the Path on earth. Devour the fire which burns in this sphere as it destroys the shell which has gathered around you from the last sphere. Those shells are cracked and from within it comes forth your spirit, which is absorbing the Fire of Samael as the gift of light, intelligence and strength. Your very Will to become is what allows you to not be devoured, as the Vampyric path leads to only to becoming God or failing and becoming Prey to another.

Netzach – Venus

Baal – Ba'al AND/OR Tubal Cain – ThVBL QYN, Maker of Weapons

The forge of the spirit, where one becomes Lord and the creator of their own destiny. In the sphere of Netzach, The Mind devours the essence of the spirits of self-deification, Ba'al and likewise absorbs their knowledge of self-preservation and lordship by the five senses and their direct relation to the physical world. The mind uses the senses to dictate their desires, ie. Action and reaction and planned announcements (movements, posture, dialog etc) to set in motion their idea of manifestation. This is the weapons of the Forge, wherein Qayin is revealed as Baphomet, the Black Head of Wisdom. Tubal-Cain by some accounts is called the father of Asmodeus, thus this sphere is the creator of action and manifestation.

Tiphereth – Sun

Belphegor - BLPGR

The Lord protecting the Dead

Belphegor is the encircler of shades, whom is the sphere of the Sun is reaction and manifestation. Seek Tiphereth by the Black Sun and absorb accordingly. The dead can be symbolized as literal shades but also atavistic spirits which exist on deep levels of the self. Necromancy and then vampirism represent the use of sorcery to call forth these atavistic shades and devour their very symbols to awaken their lost knowledge. Here is the essence of the Qlippoth, the vitalizing force of the Sun which brings essence to the dead.

Geburah – Mars

Asmodeus - Aeshma

Aeshma is the Mar Bringer, the son of Daemon and Flesh, whose will is to manifest what he desires. Aeshma is the demon of the bloody mace and wounding spear, conflict is resolved by varying means and applications of force via the mind or the body. Seek the shades of action and strength in this sphere, absorb the conflict within and become as Asmodeus, a demon of the infernal path, who stirs the spirit. Consume this spirit and absorb the inspiration of the infernal mind. William Heidrick of the OTO wrote in his “Magical Correspondences” that Asmodeus translates “AShMa’ady” meaning “The one adorned with Fire”.

Chesed – Jupiter

Astaroth –a’aShThRTh

Astaroth is a masculine manifestation of Astarte, a Goddess of Flesh and Love. Astaroth is the absorbing force of desire and resolution, thus a manifestation of the outcome of love from a positive aspect; strength, self-assurance, light (black or solar) and deification from a self-structured point of view. Absorb by forming your carnal desire into a physical form, meditating upon it and finally devouring it.

Binah – Saturn

Lucifuge Rofocale

The one who flies the light

The sphere of Saturn is dual in approach; of Lucifuge Rofocale, a Daemon of pacts and shadow and Lucifer, the Lord of Light and Illumination. One who enters this sphere should encircle darkness and shadow and devour the spirit of Lucifuge, wherein the mind rises to the Light of Lucifer being self-deification and spiritual knowledge. Lucifer should be absorbed within; this is the ‘shadowing’ forth of Lucifer (Akoman on a human, mental level) from the subconscious to the conscious.

Chokmah – Fixed Planets

Beelzebub/Ba’aLZBVB – Adam Belial/ADM BLYa’aL

Beelzebub is considered the Lord of Flies, the cycle of death – decay and the process of all flesh returning to Darkness. Beelzebub is a title more or less corresponding with Druj Nasu, the Fly Demoness who infects the fresh corpse to spawn flies via maggots. Adam Belial is featured in other Qliphothic correspondences as similar to Cain, the Son of Samael (Lucifer) and Lilith. Adam Belial is the Will made Flesh. Devour the Spirit of Flies to know both Birth and Death as a natural cycle, then drinking deep of Adam Belial who is the Will made Flesh. With the spirit of Akoman and Ahriman can the Eye be developed, sensed and look both inward and outward. In the night side can the dream be the gate of the Infernal and Empyrean, look to Light and Darkness here, weave your world from both.

Kether – Black Sun

Az-Zurvan/Ahriman

Satan/ShTN – Moloch/VMLK

Adversary – Devouring the spirit of light

Here is the essence of the Adversary, duality and isolation. The Left Hand Path is seeking divinity by self-determined means, as well as by breaking taboos. Moloch is the God who is fed Children from the Fires, representing obvious power equaling transformation by death and life. Fire consumes all; smoke mixed with fire is the essence of Ahriman from the beginning, thus the inner spark all Luciferians and Satanists contain. Devour Moloch to know the mind of a King, devour Shaitan and absorb to know you are the Adversary by action from discipline. The fallen angels of Ahriman's rebellion enter the Skull of Man and Woman, here is the seat of knowledge and individual power, the Skull is the Temple of the Adversary. Here is the place of 'Apaztara dastva', or backwards knowledge. This is the illumination of the Black Flame or 'Sama nairyô-sangha', wherein the Yatuman/Yatus has allowed smoke to enter fire, to bring darkness into light and light into darkness, the Druj awakening spirit of Akoman within the spirit and flesh is awakened as the Khrafstra, or Beast. Visualize while meditating within this sphere the dragon or serpent within devouring all Gods, absorbing their attributes and awakening with the strength gained from them. It was the Black Sun in which Ahriman first drank deep and created the Evil Mind within, thus the first spiritual Vampire. When Az was created, her fiery and flowing, mutating essence was brought in union with Ahriman's to allow creation and empowerment in humanity and the beasts of the field.



THE END

GLOSSARY

Ahriman [Avestan/Pahlavi] – The Prince of Darkness in Zoroastrian Religion. Ahriman is considered one brother created by Zurvan and was the opposing force to Ohura Mazda. Ahriman is also known as Angra Mainyu, an older title derived from Angra Mainyu, being the “evil” or averse spirit. Ahriman is a sorcerer who achieved a means of immortality and power over darkness and shadow. One who creates his desire in flesh. In relation to the sorcerer or practitioner of Yatuk-Dinoih, the individual seeks by developing their own system of sorcery, to become like Ahriman, just as did Akht-Jadu in the Zoroastrian tales. Ahriman is called the Great Serpent or Dragon, whose spirit is a shapeshifter and tester of flesh and mind. It was considered in some Zoroastrian tales that Ahriman and the Daevas, his angels, existed between the earth and the fixed stars, which would be essentially of the element Air (much like Lucifer his later identification). In creation myths, Ahriman first saw light and sprang into the air in the form of a great snake, that the heavens were shattered as he brought darkness into light.

Akha [Avestan/Pahlavi] - Avestan, meaning evil. In the context of Liber HVHI and Luciferian Witchcraft, it is a term signifying the antinomian path.

Akho [Avestan/Pahlavi] – From the Avestan “akha” meaning “evil”, Akho is mentioned in the Denkard as a word representing a “current” of averse energy or evil, through which one aligning their thoughts in possessing spiritual independence, antinomianism and self-deification one may reach into the spirit of Ahriman. This supports the initiatory foundation of the Luciferian path itself – the Adept prepares to become like the Adversary his or her self, based on their own unique path.

Akht [Avestan/Pahlavi] – The Sorcerer who was the embodiment of the Yatus, the demonic forces of Ahriman. Akht-Jadu or Kabad-us-spae as he was called was mentioned in Matigan-I Yosht-I Fryan. Akhtya was the founder and member of the Yatus, a coven of ‘demons’ and sorcerers who wandered Persia, practicing and developing sorcery. The name Akht itself means ‘evil’, ‘filth’ and ‘pestilence’, thus relates to the initiatory nature of Akhti as a sorcerer of the Adversary, by the darkness shall he come into light. Akhtya or Azyta is thus considered a symbol of the Zanda, which is an Apostle or Priest of Ahriman.

ALGOL – A word which derives from the Arabic Al Ra’s al Ghul, Al-Ghul, or Ri’b al Ohill, which is translated “The Demon’s Head”. Algol was in Hebrew known as Rosh ha Shaitan, or “Satan’s Head”, as some traditions have referred to Algol as the Head of Lilith. The Chinese called Algol Tseih She, which is “Piled up corpses” and was considered a violent, dangerous star due to its changing vivid colors. On some 17th century maps Algol was labeled, “The Specter’s Head”. Algol upon some research has indicated that possibility Three stars which are an eclipsing binary, which may explain some of the rapid color change. Some writers have connected Algol with the Egyptian Khu, or spirit. The Khu is considered a shadow spirit which feeds on other shades of the dead. In reference to the writings and initiatory symbolism of Michael W. Ford, ALGOL is the sigillized in one form as a Chaos Star with an Averse Pentagram in the center. The Pentagram refers to the Eye of Set, timeless and divine, godlike and independent. The Chaos Star is destruction, Change and power – all of which emerges from the Eye of Shaitan, or Set. It is this Chaos which then brings Order. ALGOL is the mirror of the sorcerer, one who may enter and reside in the pulsing eye of blackened flame.

Arezura [Avestan/Pahlavi] – Arezurahe griva (Arezura) in the Bundahishin is called “a mount at the gate of hell, whence the demons rush forth”. Arezura is the gate to hell in the Alburz mountain range in present day Iran. The North is traditionally the seat of Ahriman, wherein the cold winds may blow forth. Arezura from an initiatory perspective is the subconscious, the place where sorcerers may gather and grow in their arts, by encircling and manifesting their desire. M.N. Dallah wrote in “The History of Zoroastrianism” concerning a connection with demons holding mastery over the earth, their ability to sink below the earth and that such demons around the time of Zoroaster walked the earth in human form. In the Denkard, it is described that one who becomes a vessel for the “evil religion” becomes physically an abode for “Unholy

Demons” or Daevas. One grows aligned to Arezura spiritually by practicing with discipline the path of Daeva-yasna or Yatukih sorcery. Arezur or Arzur is the name of an early Son of Ahriman who killed the First man.

AZ [Avestan/Pahlavi] – Called ‘Concupiscence’, Az is represented as Primal Sexual Hunger, that which eventually devours all things. Az is also related to menstruation (The KISS of Ahriman causes menstruation in women) and is a destroyer through chaos. Az was connected with Sexual Hunger but also religious doubt, which relates her to a Luciferian Spirit who broke the chains of dogma by the Black Light, the torch of self-perception of being. Az also represents Lilith as the Goddess of the Beasts of the Earth, the very mother of demons and sorcerous beings. Az was said to be created in the Zurvan myth as a black substance like Coal, which would devour all creation, manifesting her as a vampyric being.

Azazel [Hebrew]– The First Angel who brought the Black Flame of being to humanity. Azazel was the Lord of Djinn and was said to be made of Fire in Islamic lore. Azazel refused to bow before the clay of Adam, saying that it was profane. He was cast from heaven to earth and was indeed the first independent spirit, the initiator of individual and antinomian thought. Azazel was later related to the Watchers, the Hebrew Goat Demon God and Shaitan. Azazel is a name of Lucifer, who is the solar aspect of the Dragon, the Bringer of Light.

Azhi [Avestan/Pahlavi] – Serpent, snake

Azhi Dahaka [Avestan/Pahlavi] – The son of Angra Mainyu/Ahriman. Azhi Dahaka as the ‘Storm Fiend’ has six eyes, three heads and three pairs of fangs. In human form, he was Zohak, an ancient Babylonian/Scythian/Assyrian King or Shah, who according to Zoroastrian mythology, was transformed into the immortal storm fiend by a pact with Ahriman. Azhi Dahaka is said to be filled with serpents, scorpions, toads and other insects and reptiles.

AZOTHOS – A sigillic word formula which represent the Golden Dawn definition of the Beginning and End, Alpha and Omega. Azothos is a reversed form which is a symbol and glyph of the Adversary, Shaitan/Set and Lilith. This is a word which signifies self-initiation and the power which is illuminated by the Black Flame within.

Bevarasp [Avestan/Pahlavi] – Myriad of Horses, meaning also Ten Plagues on humanity. This is a name of Azhi Dahaka or Zohak.

Black Flame – The Gift of Shaitan/Set, being individual perception and deific consciousness. The Black Flame or Black Light of Iblis is the gift of individual awakening which separates the magician from the natural universe, being an Antinomian gift of Luciferian perception. The Black Flame is strengthened by the initiation of the Black Adept, who is able to balance a spiritual path with the physical world.

Black Magick – The practice of Antinomian and self-focused transformation, self-deification and the obtainment of knowledge and wisdom. Black Magick in itself does not denote harm or wrongdoing to others, rather describes “black” as considered to the Arabic root word FHM, charcoal, black and wisdom. Black is thus the color of hidden knowledge. Magick is to ascend and become, by Willed focus and direction.

Cain –The Antinomian nomad and Sorcerer who was the spiritual offspring of Samael (the Black Dragon) and Lilith (Red Dragon/the mother of demons) through the body of Eve in Biblical lore. Cain was said to have been the initiate of the Caul, and through his first step on the Left Hand Path (Antinomian practice) he is the initiator of the sorcerer and witch. Cain is also the Black Smith who sparks the Black Flame in the mind of the initiate. Tubal-Cain is the Baphometric Daemon which is the enfleshed archetype of Azal’ucl, or Lucifer/Samael, the Dragon and Peacock Angel.

Daeva [Avestan/Pahlavi] – demons, those who are children of Ahriman and Az. Daeva also makes reference to “Spirit” of Ahriman, those who have walked the path of the serpent, i.e. antinomianism or the left hand path.

Daeva Yasna [Avestan/Pahlavi] – Demon (Daeva) Worship (Yasna), meaning the Yatukih path of Satanism, that is; the separation from the natural order, by the workings of rituals and discipline – oriented mental/physical workings, becoming a body of darkness and light, a Daeva who is continually expanding consciousness and becoming something new. The term does not reflect the theistic worship or knee bending towards an exterior force, rather a Willed direction of self-advancement by transformation. Daeva represents a “mask” of power, specifically to perceived energies.

Dregvant [Avestan/Pahlavi] – In historical Zoroastrian lore, a person embodied with Druj, the spirit of darkness. Druj is referred as both feminine and masculine, thus is an initiatory term relating to the foremost union of Ahriman and Az, the blackened matter and fiery darkness of his bride. A Dregvant is a Yatu or initiate of the Daeva-Yasna.

Druj [Avestan/Pahlavi] – “Lie” referring to demons, feminine and masculine. The later derived term is interestingly enough the old Persian “Draug”, meaning also “Lie” and is held connected to “Serpent”, “Snake” or “Dragon” (i.e. Worm). Druj is a title representing antinomian power in a personage, a daeva in flesh.

Evil Eye – In the old Gathic writings, the Evil Eye is considered a power of the Daeva and Druj, meaning the power to cause death, oppression and sickness. In a modern sense, the Evil Eye represents the window to the Soul or Spirit itself, not merely as a negative but equally so a positive. The Eye of the Yatu is the commanding presence which is a form of spell casting, to focus the Will itself on the desired goal, to achieve a result. Many Daevas are directly related to the Evil Eye, thus is as well a symbol of Ahriman.

Ghanamino [Avestan/Pahlavi] – Name of Ahriman or Angra Mainyu, spelling from the Denkard. Occurring also as Ganamino and Akundag (*from Manichaean texts*).

HVHI – Reverse of IHVH, the name of God in Cabalism. HVHI is the name of Samael and Lilith, the Adversary – the very name of darkness manifest.

Jahi [Avestan/Pahlavi] – The companions/concubines of the Yatu. An alternative spelling of Jeh.

Jeh [Avestan/Pahlavi] – A manifestation of the Whore, AZ in Zoroastrian lore. Jeh is a consort of Ahriman, the Sorcerous Daemon of shadow and darkness. It was she who awoke Ahriman from his great slumber, that which no other sorcerer, wizard, witch or demon could do. Jeh-AZ is the sexual and inspiration drive which causes movement, friction and change. Jeh and Az represent predatory spirituality, the hunger for continued existence.

Khrafstra [Avestan/Pahlavi] – Beast, representing a dev (demon) on earth, Scorpion, wolf, fly, bat, serpent, lizard, toad and any creation of Ahriman.

Left Hand Path – The Antinomian (*against the current, natural order*) path which leads through self-deification (godhood). LHP signifies that humanity has an intellect which is separate from the natural order, thus in theory and practice may move forward with seeking the mastery of the spirits (referring to the elements of the self) and controlled direction in a positive area of one's own life – the difference between RHP is they seek union with the universe, nirvana and bliss. The LHP seeks disunion to grow in perception and being, strength and the power of an awakened mind. The Left Hand Path from the Sanskrit Vama Marga, meaning ‘Left Way’, symbolizes a path astray all others, subjective only to itself. To truly walk upon the Left Hand Path, one must strive to break all personal taboos and gain knowledge and power from this averse way, thus expand power accordingly.

Lilith [Hebrew]— The Goddess of Witchcraft, Magick and Sorcery. Lilith was the first wife of Adam who refused to be submission and joined with the shadows and demonic spirits in the deserts. Lilith was also said to be the spiritual mother of Cain by her mate, Samael (Shaitan) the Dragon. Lilith appeared in Sumerian times as a Goddess of the Beasts of the Wild, as well as Sorcery and Night-fornication. Lilith was said to have many forms, from beautiful women to half human and the bottom half animal, to half woman and half flame. Lilith is also the mother of demons and a Vampiric spirit which is a primal manifestation of the Zoroastrian and Manichaeic AZ and Jeh. Lilith may also be related to the Indian KALI, whose name is one of Her 17 names.

Luciferian Magick – Essentially close to the term, Black Magick but specifically focuses on ascending in a self-deified and isolated way in reference to Lucifer, the bringer of Light. Luciferian Magick may in this term make reference to seeking Light and darkness through magickal development, not an abstract concept, but to manifest the Will in both the spiritual and physical world.

Magick - To Ascend and Become. In a Luciferian sense, Magick is to strengthen, develop and initiate the self through balanced forms of Willed Change.

OVLH HQLIPVTh - Olahm Ha-Qliphoth [Hebrew] – the world of matter in which we live in, created by the desire of the Adversary being Samael and Lilith. The elements of this book if found and utilized in the context of its writing, displays possibilities via initiation to encircle, control and manifest the desire of the Luciferian.

Paitisha/Paityara [Avestan/Pahlavi] – A daeva/druj which is counteraction, antinomianism and opposition. This spirit is a manifestation of the Luciferian current of both Ahriman and Az, complimented/strengthened by Aeshma or the result of the path, Heshem.

Predatory Spiritualism – The act of devouring spiritual energy and making the Adept stronger from ritual practice, the act of encircling spiritual energy either symbolically or literally based on theistic or non-theistic belief, once encircling the spirit or deific mask, symbolically devouring and consuming the association of the spirit into the self. May be attributed to the inner practices of the Black Order of the Dragon. A ritual published in Luciferian Witchcraft, The Ritual of Druj Nasu is a vampiric or predatory rite utilizing ancient Persian sorcery inversions and techniques of sorcery for strengthening consciousness.

Qlippoth - As the Zohar attributes the Qlippoth as being a result of the Separation from creation it seems by mere definition that the Qlippoth is indeed inherent of the concept of the Black Flame, or Gift of Samael. Between two separate things, there is a concept of Separation which essentially is the concept of 'shells' or 'peels' being the aspects the sorcerer must fill and in turn devour in the process of becoming like Samael and Lilith. The Qlippoth and Tree of Death (Da'ath) is the pathway to becoming like the Adversary, as the Tree of Life is the path to joining with God (becoming one with).

Sabbat – The gathering and conclave of sorcerers. There are in a conceptual sense, two types of Sabbats – the Luciferian and the Infernal. The Infernal is a bestial and earth-bound journey, similar to those shown in woodcuts and gathering points. The Infernal Sabbat is sometimes sexual, where the sorcerer may shape shift and communicate with their familiars and spirits. The Luciferian Sabbat is a solar and air phenomena based in dreaming, floating in air and having sensations of a warm heat similar to sitting out in the sun. The Luciferian Sabbat is a strengthening and development of the Body of Light, the astral double of the Adept.

Sabbatic – A term which is related as the knowledge of the secret gathering, the Sabbat. This is a focus of inspired teaching based on magickal development via dreaming and astral projection. The Sabbat is the gathering of sorcerers in dreaming flesh, when the body is shed for the psyche which is able to go forth in whatever form it desires. The witch or sorcerer who is able to attend the Sabbat has already freed the mind through a process of Antinomian magical practice, thus enforcing and strengthening the imagination as a

visualization tool, similar to divination and ‘sight’ with spirits.

Shades – Spirits of the Dead, ghosts and phantoms which walks in the astral plane. These spirits may represent in some cases the body of the sorcerer in the plane of the dead, a world separate in some areas from our own living perception. In evocation and necromantical practice, the shades are brought around and closer to the world of the living.

Sorcery – The art of encircling energy and power of self, by means of self -fascination (inspiration through the imagination). Sorcery is a willed controlling of energies of a magical current, which is responsive through the Will and Belief of the sorcerer. While sorcery is the encircling or ensorcerling of power around the self, Magick is the Willed change of ones objective universe.

Staota [Avestan/Pahlavi] – A Vibration which could cause death or some change, that which would encircle the one sounding the Staota in self-focused energy. A Staota is used historically in the mythological tale, The Matigan-I Yosht-I Fryan. A Sorcerous technique presented in the Second Edition of YATUK DINOIH.

Tiamat [Assyrian] – Generative concept from which all emerged from. Tiamat is a feminine dragon principle whose brood were half insect, beast or serpent.

Tishin [Avestan/Pahlavi] – A demon of thirst or vampyric/luciferian druj, serpent and daemon. Tishin is related to the concept of desire for continued existence, thus immortality and separation of the self from the objective world. This concept is within the gnosis of Predatory Spirituality and relates the Luciferian to seek to expand the mind by initiation, to manifest his/her desire on earth.

Yatukih [Avestan/Pahlavi] – Term denoting relevance of sorcery within Persian mythology. Directly relating to the title of the practice of Ahrimanic/Satanic sorcery and the practitioner in a modern sense. See “Yatuk Dinoih”.

Yatuk Dinoih [Avestan/Pahlavi] – Witchcraft and Sorcery. The development and practice of adversarial and opposing sorcery to encircle the witch or wizard in self-developed energy. The principle of Darkness and the Deva/Druj (Demon) worship of this sect was in seeming model form, that by becoming as Darkness they developed a Light within. See Grimoire written by Michael Ford.

Yatus [Avestan/Pahlavi] – A group of ‘demons’ or sorcerers who practice Yatukih sorcery and Daeva-Yasna. The Yatus were led by Akht-Jadu, Akhtya. They were also considered nomads in nature, wandering through all parts of Persia practicing their religion. This term has no considerations to the Zoroastrian religion, while the modern and separate practices described in Liber HVHI and parts of Luciferian Witchcraft are manifestations of a new type of interpretation of the practice of Daeva-Yasna.

Yezidi [Kurdish]– Considered ‘devil worshippers’ by outsiders, the Yezidi are those who are dedicated to Malak Tauus, the Peacock Angel, also called Shaitan or Lucifer. In the MESHAF RESH, the Black Book, Azazel is the first angel, created before any other. He is considered most beautiful and is the one who teaches and enlightens humanity. In the areas of Yatuk Dinoih, Sabbatic and Luciferian Sorcery, transformation occurs by the embrace and becoming of the opposing force, or adversarial (antinomian) ideas within the self. The initiate moves through the magical current to strengthen his or her own being. In a modern context, Malak (Angel) Tauus (Peacock) is the symbol of solar enlightenment, wisdom and beautiful developed being.

Zanda [Avestan/Pahlavi] – A Priest of Angra Mainyu/Ahriman, a term signifying the Apostle of Ahriman. The Zanda as the Yatu or Yatus are those who work the sorcerous religious and initiatory rites of Yatukih Sorcery and Daeva-Yasna.

BIBLIOGRAPHY

AVESTA – Khorda Avesta (Book of Common Prayer) Made available online by Joseph Peterson. <http://www.avesta.org>

VENIDAD – Made available online by Joseph Peterson. <http://www.avesta.org>

THE BUNDAHISHN - (Creation or Knowledge from the Zand) translated by West (E.W.), from SACRED BOOKS OF THE EAST. Made available online by Joseph Peterson. <http://www.avesta.org>

ZURVANISM: A Zoroastrian Dilemma – Zaehner (R.C.) Bilbo-Moser 1972.

HISTORY OF ZOROASTRIANISM - Made available online by Joseph Peterson. <http://www.avesta.org>

THE JEWISH ENCYCLOPEDIA – Made available online by <http://www.jewishencyclopedia.com>

THE ART OF TANTRA – Rawson (Philip) – Thames and Hudson, 1973

A MANUAL OF KHRSHNOOM – ZOROASTRIAN OCCULT KNOWLEDGE - Tavaria (P.N.)

ZAND-AKASIH – IRANIAN OR GREATER BUNDAHISHN - Made available online by Joseph Peterson. <http://www.avesta.org>

DADESTAN-I-DENIG ('RELIGIOUS DECISIONS') - Made available online by Joseph Peterson. <http://www.avesta.org>

SELECTIONS OF THE ZADSPRAM – from 'Sacred Books of the East' volume 5, Oxford University Press, 1897.

YAVISHT-I FRIYAN - Made available online by Joseph Peterson. <http://www.avesta.org>

THE KABBALAH UNVEILED – Mathers (S.L. MacGregor) 1912

SHAYEST NA-SHAYEST ('Proper and Improper') - Translated by E. W. West, from Sacred Books of the East, volume 5, Oxford University Press, 1880.

THE PERSIAN RIVAYATS - Made available online by Joseph Peterson. <http://www.avesta.org>

Thank you to:

Elda Isela Ford as illustrator and partner in the visual creations of this book, not to mention her own Adepthood in the Black Order of the Dragon since 1996. Dana, Aaron Besson and the various friends to have assisted in one way or another. Fra. Scorpius Nokmet and the initiates of The Order of Phosphorus, who are manifesting their path continuously and are a point of inspiration for those actually practicing magick. Kevin Rockhill for the Lilith and Tiamat articles, thank you for the valuable information. All practitioners of Luciferian Witchcraft and the work at hand, who elevate the Path of the Adversary toward the bringer of light. I would like to thank LULU Publishing for their wonderful service, support and professionalism displayed in their craft of printing and distributing books. A special thank you to the work of Joseph Peterson and his Avesta.org site, for bringing such a wealth of information to the general public.

List of Illustrations

PREFACE

Author Personal Sigil, Akhtya pg. 8

CHAPTER ONE

Path of the Adversary – the Way against all others pg. 13

Luciferian Trinity – Samael – Lilith – Cain pg. 17

Sigil of Infernal Union attributed to Levi pg. 22

Sigil of the Adversary pg. 32

Evocation Circle of SMAL –ASHTH ZNVNIM - CHIOA pg. 54

Ahrimanic Beast Circle pg. 55

CHAPTER TWO

Sigil of Qlipothic Awakening – THELI pg. 56

Leviathan – The Coils of Darkness and Fire pg. 57

The Infernal and Spiritual Realm of the Qlipoth – Inspired by Mathers pg. 62

The Qlipothic Zodiack inspired by Mathers pg. 64

Ten Hells in Seven Places pg. 69

The Orders of Demons on the Tree of Death pg. 73

The Orders of ArchDemons on the Tree of Death pg. 85

The Orders of ArchDaevas on the Tree of Death pg. 86

CHAPTER THREE

Sigil of Azhi Dahaka pg. 96

Zohak as King pg. 98

Ahriman Az Zurvan – Devouring Time pg. 101

ArchDaevas attributed to the Celestial Planets pg. 107

Akoman pg. 117

Andar pg. 118

Savar pg. 119

Naonhaithya pg. 120

Taromat pg. 120

Taprev & Zairich pg. 121

The Evil Eye pg. 126

Algol pg. 129

Algol variation pg. 130

Ahriman as the Fallen Seraph – devouring spirits to become as God pg. 131

Akundag pg. 133

Duzhahu – the Four Hells pg. 137

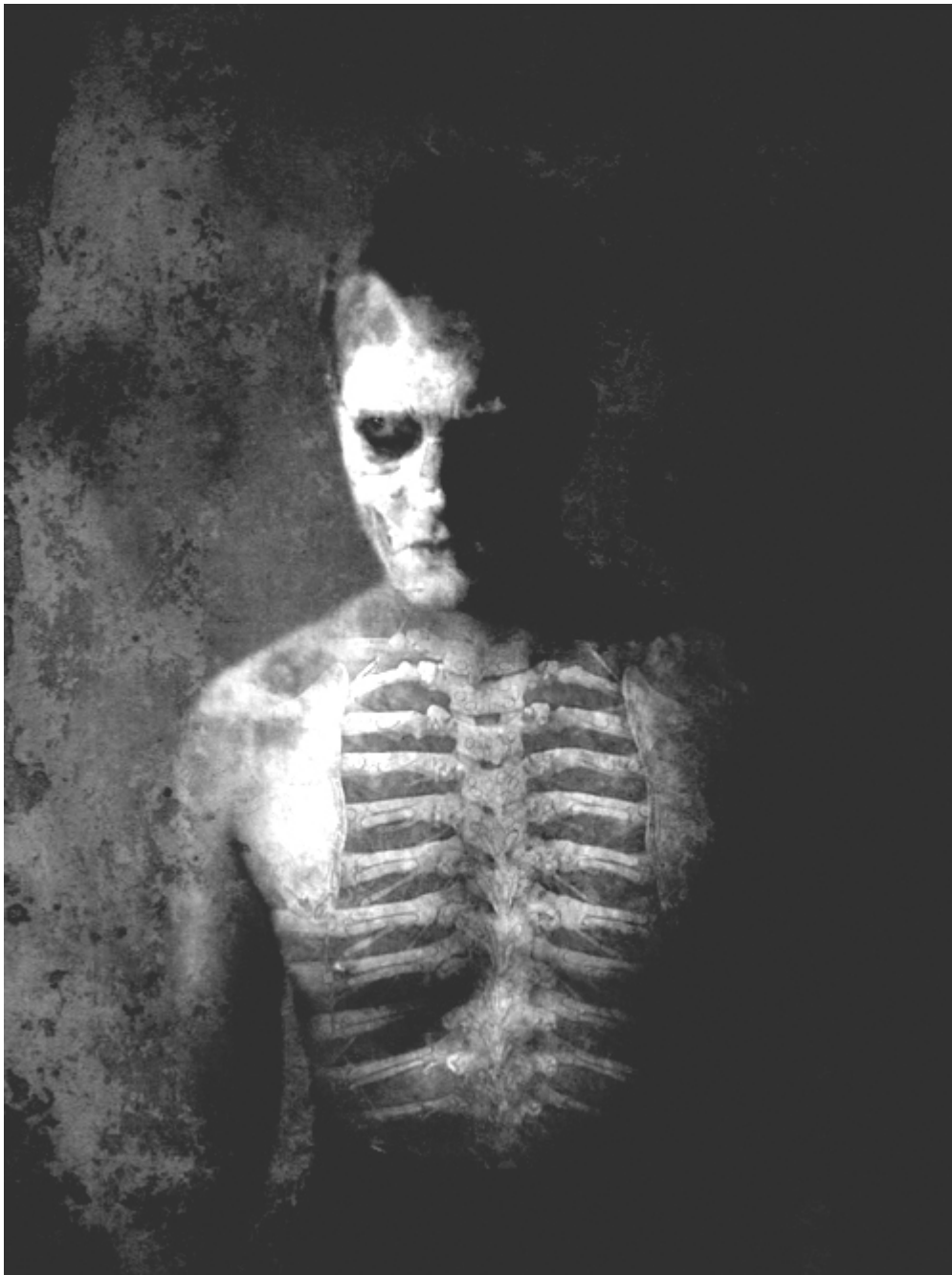
Astovihad Eye of Chaos– Nightside Hunger pg. 151

Mirror of Ahriman – The Eyes of Chishmak and Arashk pg. 155

Akhtyo duzhdau temanguhau, Sorcerer pg. 162

CHAPTER FOUR

Varcolaci Sigil, The Black Order of the Dragon	pg. 165
Az-Jahi, the Whore Mother	pg. 168
Kali, Vampiric Mother	pg. 170
Wamphyri by Nachzehrer	pg. 170
Awakening of the Astral Predator	pg. 172
Dragon by Nachzehrer for The Black Order of the Dragon	pg. 179
Astovihad Eye of Chaos– Nightside Hunger	pg. 180
Mitrokht	pg. 189



Frater Akhtya Seker Arimanius (aka. Michael W. Ford) - photo art by .empx

ABOUT THE AUTHOR

Michael W. Ford is a solitary practitioner primarily of a modern interpretational form of ancient Persian sorcery called collectively “Yatuk-Dinoih” which is essentially known as Daeva-yasna, utilizing the forbidden currents of the Adversary as a life-strengthening tool of initiation. The outer form of this initiatory system is called Luciferian Witchcraft and is entirely based on the foundation of the Adversary being the initiatory current of the spiritual predator, or who has embraced the Luciferian spirit of the Left hand path. Michael W. Ford is also the author of “Luciferian Witchcraft” 1-4116-2638-9 and has many years experience as a practitioner of Satanic and Luciferian initiatory groups. He is currently the Magister of the Black Order of the Dragon and The Order of Phosphorus, two small initiatory guilds based in Houston, Texas. Mr. Ford is a professional business manager and underground musician in known groups such as Black Funeral, Psychonaut 75 and Hexentanz. Elda Isela Ford is an artist who has been a longtime practitioner of the demonic-feminine currents found in the Luciferian Path, she has contributed artwork in all of Michael’s published writings.